HOW TO HEAL ONE'S SELF AND OTHERS

E. L. HOUSE

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HOW TO HEAL ONE'S SELF AND OTHERS

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Edwin L. House, D.D.

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How to Heal One's Self and Others

1861-

By

ELWIN LINCOLN HOUSE, D. D.

Author of "The Psychology of Orthodoxy," "The Mind of God," "The Drama of the Face," "The Glory of Going On," etc.

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Introduction by

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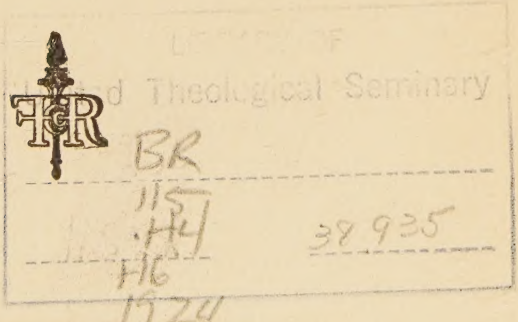

NEW YORK CHICAGO

Fleming H. Revell Company

LONDON AND EDINBURGH

Copyright, 1924, by
FLEMING H. REVELL COMPANY

Printed in the United States of America

New York: 158 Fifth Avenue
Chicago: 17 North Wabash Ave.
London: 21 Paternoster Square
Edinburgh: 75 Princes Street

To ALL who come seeking light, inspiration, and a clearer interpretation of truth, as well as to ALL sick and sorrowing, this book is dedicated with a prayer for God's blessing upon you.

INTRODUCTION

THE average minister like myself is in a dilemma. We know that Christ taught people and healed people. The first apostles both taught and healed. The new knowledge of physiology and chemistry, however, coupled with the rise and success of the profession of medicine and surgery, has led us to a division of labour. We ministers have continued the teaching function, but we have given over the teaching of health and the ministry of healing to others. The results have not been wholly satisfactory. What should be more closely joined together we have too widely separated. Our spiritual emphasis has too often lost contact with what is practicable, and the physician's practicable method has been divorced from spiritual relationship.

How far may mind and body help each other and minister and physician co-operate in an inseparable task which is not unrelatedly spiritual or physical but both combined? The answer to this as to many another question will come from no one person or school. Chemist and physicist, physiologist and psychologist, metaphysician, alienist, physician, pastor and welfare worker, all will have a part in the answer, and in proportion as they are intelligent and sincere we shall heed their words.

To the writing of a book on " How to Heal One's

Self and Others," Dr. Elwin Lincoln House brings peculiar qualifications. His undergraduate and graduate studies at Harvard and Boston Universities have been supplemented by pastoral experience in strong churches both East and West. He holds high standing as a minister of one of the leading evangelical communions. For many years he has publicly lectured to great audiences and has privately counseled with tens of thousands of people concerning their troubles. He possesses a trained intelligence supported by a sterling Christian character and spiritual integrity. Moreover, he is the friend both of physicians and of the church.

Dr. House has conducted two campaigns in the First Congregational Church of Washington during my pastorate. Because of his sanity and spiritual fervour there has been a strengthening of faith in God's work and in God's power to heal. His writings will prove a helpful contribution to the question at issue, and I am glad to give them my cordial commendation, praying that much good may come to those who are seeking after God's presence and power.

JASON NOBLE PIERCE.

FIRST CONGREGATIONAL CHURCH,
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PREFACE

THERE is a great and growing interest in Divine Healing. For many years the search for health has been without one's self. Now there is a looking within. There is no doubt but what the inherent tendency of the carnal mind is to overthrow its allegiance to God. This is the teaching of Scripture and experience. It is also true that the Scientific mind has no disposition to seek divine help, but material aid instead. This has been the growing tendency in the medical profession. Most doctors are materialists, while trying to be scientific. They have no sympathy with the divine for medical help. The teaching of the Church has been too much that the body is for the doctor and the soul for the minister. This picture has been incarnated into human life. When the body is sick, send for the doctor; when the soul is sick, send for the minister. This I think is a fair statement of our case to date.

But this relationship has not been satisfactory. New discoveries; new developments of the use of the mind; new re-appraisement of Scripture; new experiences, all have led into new movements for healing, that show forth some marvelous results, making for increased study along all lines, and indicating that God has inherent power in man which works for health as well as for his spiritual good. Also, the ever-increasing tendency of the medical

profession toward operations for material gain, and medical experience, rather than to conserve life, has had its influence in turning the attention of people to metaphysical and spiritual healing.

The Church has been too conservative in heeding the new movements. As a result "cults" and new denominations have sprung up all over the world, dealing with healing matters. Ex-President Woodrow Wilson was right when he said: "If the show in the main tent had been all it ought to have been, there would not have been so many side shows." Here is our indictment!

I believe it is time that the Ministry and the Church give themselves to the great facts of Bible Healing; to the divine aid of the Holy Spirit through prayer and faith, and the laying on of hands, for the sick. There are within the Christian, resources that are not human. God dwells within by His Spirit, and it is not impossible for toxins to be made by Him which can cure the human needs. Science shows that this is being done by the body itself. It cannot be too much a stretch of the mind of a Christian to believe that God with His exhaustless store is equal to the bodily wants of His child. "Call upon me, and I will answer," is a ringing challenge of faith to us all. Christ said: "According to your faith be it unto you." Is not Christ the same yesterday, to-day and forever? He is; that settles it, He can heal to-day. "Let us not be carnally minded unto death, but spiritually minded unto life!"

This book has not been written in haste. It is the outgrowth of fifteen years of research and

study, and with many experiences of victory behind it. It may not go as far as the "blind faith cure all," would desire. It will not recommend the obliteration of the doctor entirely, but will plead for God's help first, and for Christian physicians who will put religion with science, and see the higher calling of their profession.

This book is a clarion call to the ministry of our land, to awaken to the higher needs of their ministering. Brethren! do your major work, inviting souls to be saved from their sins, but also give the minor work, that Christ can heal the body of His followers. By so doing you will find a greater usefulness, a richer service in parish work, and a strengthening for the Church.

This is a warning to Christian people not to leave their churches and go to those "cults," that just emphasize healing, and forget their higher allegiance to Jesus Christ as a Saviour from sin. You had better be sick in body all your life, than to be sick in spirit. The Church has all to give, and is lacking nothing in her commission. We must glorify her Head, the Christ. There is a right attitude for us in these crucial matters of healing, and the writer has tried to point this out in what he has written here.

E. L. H.

Hood River, Ore.

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I

DOES THE BIBLE TEACH HEALING TO-DAY?

WHAT would we do without the sun to regulate our time? Fortunate indeed that we have a perfect standard here that enables us to figure out all movements of the systems that are vital in our life. What would we do without scales and measurements in the commercial world? Exactness means life and death in chemistry and laboratory. The material world is protecting itself in such metes, measures, and regulations.

Have we no standard for healing? Have we been left to the vagaries of scientists, doctors, teachers in this matter? No! There is the Book. In it God speaks through inspired men and His Son Jesus Christ! It has clear information, straight instructions, and tangible results for us in these much-discussed movements of to-day. We go beyond the opinions of theological seminaries, ministers, writers, cults and churches, to the Word of God. What saith it unto us about healing? What does it emphasize for us in great essential points about physical healing?

First, we have healing according to promise. In Genesis 20:7, 17, we read: "He shall pray for thee and thou shalt live." This was the

promise of God made to Abimelech. "So Abraham prayed unto God, and God healed Abimelech and his wife and his maid-servants." That it was the custom of the Lord's people to turn to Him for physical need is seen in several passages. We read: "Who forgiveth all mine iniquities: who healeth all my diseases." Ps. 103:3. Again we read: "I will restore health unto thee." Jer. 30:17. "I am the Lord that healeth thee." Ex. 15:26.

Who else was capable of healing God's people? There were no physicians such as we have in these days, back there. Some were called such, but they were mostly priests of heathen temples, and manipulators of black arts, astrologers, charlatans and magicians. Medicine of to-day is of recent origin. It is unfair to classify the physician of to-day, trained and inspected by State and Government laws, as of the same class as in Bible times. Is not this the reason that Asa was condemned? He turned to one of the "magicians" of the heathen rites. It was well for God's people that they should seek Him.

So we have many promises given to God's people that He will help and heal them. "I have made provision." I Chron. 29:19, indicates where we should go. "I have seen his ways, and will heal him." Isa. 57:18. "Heal me, O Lord and I shall be healed." Jer. 17:14. "I cried to thee and thou hast healed me." Ps. 30:2. "Trust in the Lord with all thine heart . . . it shall be medicine to thy navel and marrow to thy bones." Prov. 3:5-8. "The Lord will be your nurse: The

Lord will strengthen him upon the bed of languishings; thou wilt make all his bed in sickness." Ps. 41:3.

Turning to the New Testament we have such promises as these: "Jesus saith, I will come and heal him." Matt. 8:7. "The power of the Lord was present to heal." Luke 5:17. "And he healed them that had need of healing." Luke 9:11. "He healed all that were sick." Matt. 8:16. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." III John 1:2. "Present your bodies, . . . that ye may prove what is that good and acceptable and perfect will of God." Rom. 12:1, 2. "Now the body is for the Lord, and the Lord for the body." I Cor. 6:13. "Believe only, and she shall be made whole." Luke 8:50.

There are many other passages that corroborate the above. If we had a correct translation of the Bible we would discover many new promises that would help us for healing. Translators had prejudices about healing and sometimes sought words that did not always throw their influence in the healing direction. Take Dr. Young's translation of the great atonement chapter, Isa. 53. What does he give us? "A man of pains and acquainted with sickness. Surely our sicknesses he hath borne, and our pains he hath carried them. And by his bruise there is healing to us. And Jehovah hath delighted to bruise him; he hath made him sick."

We can ask God to heal because He has promised this to us. He says: "My word shall

not return unto me void." "Attend to my words . . . for they are life unto those that find them, and health to all their flesh." "He sent his word and healed them." Our confidence ought to be in our Father who says: "I will not leave thee until I have done all that I have spoken to thee of." Gen. 28:15.

There is much at stake in our believing the Word of God for our healing. Did you ever notice that it was in believing God about his body that Abraham got his special reputation and blessing? And was not this true in Job's case, and also of the Virgin Mary? Asa fell down at this point because he was out of touch with God? II Chron. 16:12. Why not believe: "Delight thyself also in the Lord; and He shall give thee the desires of thy heart." And then we have the statement of Paul: "All things are yours." I Cor. 3:21.

Every morning when we begin the day, we should believe that our Keeper undertakes to care for our lives and answers our trust by these words: "The Lord shall preserve thee from all evil; he shall keep thy life. The Lord shall preserve thy going out and thy coming in, from this time forth and even for ever more." Pressed by our need; pressed by the Word with its sense of God's help, we should hold to the promises of God for healing.

But some claim that these promises were made to the Jews only. There is nothing in the Bible that should make us feel that the Gentiles were left out of these promises. We know that when the Holy Spirit was poured out there were miracu-

lous healings that came with Him, showing that the blessing of healing was to be continued to all who believed on Jesus Christ. And we have in James this new promise: "The prayer of faith shall save the sick."

On a New York dock are many people saying good-bye to friends and in a few moments they will be on board of a great steamship going abroad. They have in their possession for necessary expenses little pieces of paper, traveler's checks, letters of credit, and little books with hotel coupons. All they have to go on are those little printed promises assuring them that they will be accepted by railroads, hotels, busses, or turned into money at any bank whenever or wherever presented. Paper promises; that is all. They are going to travel on the faith of those promises.

We are on the journey of life, depending on similar promises. It is a journey of many needs expected and unexpected. The Bible is our coupon, our traveler's check. It promises pardon for past sins. "Though your sins be as scarlet they shall be as white as snow." There are promises for divine grace. "As thy day so shall thy strength be." There are promises for health. "And he healed them that had need of healing." Are these promises to be believed? We are told of God that in Him are "yea" and "amen." He is the security behind them. In Him they begin; in His name they are issued. We are told that He never fails. Here is an old-time traveler, and he says: "I have been young and now am old, yet have I not seen the righteous forsaken nor his

seed begging bread." And Paul said: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him." And they said: "He hath done all things well; he maketh both the deaf to hear and the dumb to speak."

Thus we bring to you the promises of the Bible. Start out with them for all your needs, and cash in on them for the help that you require, and you shall receive from your Father.

Second, we note healing as related to law. When God called Israel to be His chosen people, He gave to them the law of healing. He said: "If thou wilt diligently hearken to the voice of the Lord thy God and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Exodus 15:26. "And ye shall serve the Lord your God, and He shall bless thy bread and thy water; and I will take sickness away from the midst of thee." Ex. 23:25.

During the law age God was dealing with man under the law. And even to-day this law is in effect in many ways. Sickness came under the law, because of broken law. "During the law age the body was under the authority of law. When the child of God was obedient to the law, he was kept in health; when sick, it was because he had disobeyed."

And the Gospel does not abrogate the law of obedience. Christ said: "I am come not to destroy the law, but to fulfill." "If ye abide in me

and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15: 7. Health, then, is conditioned on obedience to God.

The law of healing involves forgiveness. "And when ye stand praying, forgive, if ye have aught against any: that your Father which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11: 25, 26.

The law of healing calls for a pure tongue. "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." I Peter 3: 10.

When the doctor calls to see a patient, he usually asks first to see the tongue. His practiced eye will diagnose the case by the condition of the tongue. When we come to the Great Physician for healing, He asks to see our tongue. And the condition of the tongue diagnoses our case very well with Him. God can read the heart from the condition of the tongue; "For out of the abundance of the heart the mouth speaketh."

We are told that "an angry tongue is a fire." "It setteth on fire the course of nature." The blood becomes hot, the brain inflamed, the nerves burn, the circulation, the digestion, and all the vital organs of the body are affected. A bad tongue working in the mind and the flesh defiles the whole body, for the nerves are moved by thought and feeling, and the physical responds to the mental state. Death and life are in the power to the tongue. "Their word will eat, as doth a canker." II Tim. 2: 17. How many times we have got warm under

the power of our tongue! How many times we have gone home sick and disturbed in body and mind, and laid awake a part of the night because of bad use of the tongue. Oh! friends, God has so much to say about this tongue of ours. Here as nowhere else, in many ways comes our disobedience. And disobedience will bring sickness now as in the days of the children of Israel. What shall we do for all have thus sinned?

God's remedy is Jesus Christ. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. I John 1: 9. Speak His name in trust and hope, for it will cancel sin. "In him is the life that, imparted to us, is manifested in the body for health."

If we believe the promises; if we keep the statutes of God, we are in a position to claim all things. What are some of these things?

Have physicians thus far failed to help you? Take these words: "I am the Lord that healeth thee." Ex. 15: 26. God would have us understand that it is He that heals. We do believe that there is some help in what the doctor may do. But do we see through Him, the Lord working in a scientific way? God works in the ways of nature, and just as far as a physician thus works, help will come.

There is a most striking statement of Solomon given to us in the thirty-eighth chapter of Ecclesiasticus, that has caused me much meditation and thought. He says: "Honour a physician with the

honour due him, for the uses which ye may have of him: for the Lord hath created him.

"The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

"Leave off from thy sin and order thy hands aright and cleanse thy heart from all wickedness.

"Then give place to thy physician for the Lord hath created him; let him not go from thee, for thou hast need of him.

"There is a time when in their hands there is a good success.

"For they shall also pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life."

It is evident that by the time of Solomon there had been some improvement in the standing of physicians. It may be that it is also a prophecy of what was to come. It is to be noted that the picture given us here is that of a physician who is a believer in prayer and God. That is a picture worthy of the medical fraternity's attention to-day.

My contention with the doctor is that he is a materialist, a believer in science only. Religion and prayer are not a part of his workings in medicine.

We also have grown up with too great a "doctor picture" in our minds. In our childhood days, we saw the doctor come with his little grip to our next door, to see some one that was sick. So we grew up with the idea if we were sick, we must send for the doctor. We also had the unfortunate idea that if the minister came to see the sick, he must be going to die. The doctor for the body, and the

minister for the spirit, was the picture idea. And even to-day, some doctors say: "Do not send for the minister, for if you do, my patient will think she is going to die." This is all wrong. Both should co-operate, for "faith and works" go well together. If we could see God back of the doctor it would not be so bad. But many give all credit to the doctor, and none to the Lord, who works all laws of healing, anytime, everywhere.

Have you an incurable disease and have physicians given you up to die? We have these helpful words: "Unto God the Lord belong the issues from death." Ps. 68:20.

How can we trust the doctors when they admit that fifty per cent of their diagnoses is incorrect in regard to all diseases? They often say: "There were complications we could not see." There are thousands of people who have been told by their physicians that they could not get well, who did do so. Then, we cannot absolutely trust the statement of the medical fraternity.

It must be firmly stated that any movement that undertakes to limit God in its method of healing, or that depends solely upon the wisdom of the doctors, will fail. What right have we to tell God that He cannot help an organic trouble, but He might a neurotic one?

We might quote here that one passage in the New Testament where the work of physicians is mentioned as an admonition to us. Mark says: "She had suffered many things of many physicians, and had spent all she had, and was nothing bettered, but rather grew worse." If we are to

distrust God through the work of the physicians, then we would better let them alone. There are no degrees of evil or disease in God's sight. He is not limited. Therefore, the right thing to do is always to pray with every case and leave the issues in the hands of the Lord where they belong. ALL CAN BE HEALED BY HIM.

Are you afflicted with so many diseases that your case seems quite hopeless? Take this prescription: "Who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103: 3.

Is your disease an inherited condition? Repeat these words: "The law of the Spirit of the life in Christ Jesus hath made me free from the law of sin and death." Rom. 8: 2. In Christ we have an inheritance of health and life for the body which dates back of the inheritance of the third and fourth generation; back of the inheritance of the fall; back to the "Lamb slain from the foundation of the world."

Are your life forces low? "I am come that they might have life; and that they might have it more abundantly." John 10: 10. The remedy is provided, but it will do us no good unless we take it. Look to Jesus, if you are under the law, and you can come under grace; grace that heals.

Third, we have healing under the atonement. Dr. John Robinson gives us an old legend which is as follows: "Helena, the mother of Constantine, while on a pilgrimage to Jerusalem, gave instructions to search for the cross of Christ. The workmen, as they looked through the rubbish heaps of Calvary, found three crosses, but the inscription

which was over the head of Christ was lying separate, so there was no clue as to which of the three crosses was the one on which our Lord died. Marius, the minister of the Christian church in Jerusalem, said: 'We will test the true cross.' The sick were gathered together. They tried one cross, but there was no leaping of the lame, nor opening of the eyes of the blind. They took the second cross, yet there was no response. But when they took the third cross, blind eyes were opened; deaf ears unstopped; the lame leaped to their feet; the sick were made whole."

The cross is more than a legend. There is power in the work done on the cross, and the Christ of Calvary can heal bodies as well as souls. Christ delivers from sickness and imparts His own life, for we are branches of the vine.

"If Jesus was crucified then everything that needed to be crucified was crucified. Sin, disease, hate, death. If these remain it is because of the spirit of unbelief. The person who can claim Jesus as the one who through His work and death has delivered him from sin, can also by the same living faith and confidence claim Him as the One who, through His death, has destroyed his sickness and pain."

If you look back into the Record of the Word, you will discover that the curse pronounced upon God's people for disobedience included a curse upon the body. Deut. 28:15, 22. "If thou wilt not hearken unto the voice of thy God; to observe to do all his commandments and his statutes which I command thee this day; that all these

curses shall come upon thee and overtake thee. The Lord shall smite thee with consumption, and with a fever and with an inflammation and with extreme burning."

In the New Testament we find these words: "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3:13. "If Christ has redeemed us from the curse of the law, and sickness is included in the curse, then surely He has redeemed us from the curse of sickness, and in Him we are free."

This agrees with the statement: "Himself took our infirmities and bare our sicknesses." Matt. 8:17. This word "bare" implies substitution. It gives us the truth that just as Christ bore our sins in His own body on the tree, so He has borne our sickness. "Just as He took our place as sinners on the cross, so did He take our place as sick ones on the cross. As He bore our sins in His own body, so He bore our sicknesses in His body."

And then the statement of Paul: "Ye are not your own. For ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." I Cor. 6:19, 20. The body is not ours, but God's. It has been purchased by Christ's redemption.

Sickness is to the body what sin is to the soul. Sin and sickness are therefore linked together, being but two different manifestations of the same enemy, death. Sin being the form in which it attacks the soul, and sickness the form in which it attacks the body. And just as we cannot conceive of jails and reformatories as God's remedies for

sin, so we cannot conceive medicines as God's remedies for disease. But Christ is the remedy for both.

So God has provided the healing; man is responsible for taking it. "Whosoever will, let him take of the water of life freely." He who breathed into man at creation the breath of life, will breathe into him the very resurrection life of Jesus, for his body. This is what we call spiritual healing. It is life coming from the Vine to the branch, and is a life above and beyond the natural life force. The receiving of it brings the body into the spiritual realm and under spiritual law.

Once upon a time the thorny wild rose came into the garden and stood still to watch the exquisite Maréchal Niel unfold its beauty and its fragrance in the freshness of the morning. As it gazed, the wild rose said: "Ah, that is what I wish I might be!" And then, there came a thrill of joy as the Gardener said: "That is what you can become if you will let me work my will and power in your life." And there came a grafting of the wonderful life that made it beautiful and fragrant.

Christ grafts us into His Vine life by the power of His grace and salvation, and we may become Branches of perfection that may bear flowers or fruits to His honour and glory.

Thus we have the right to believe that although Satan may hold a mortgage on our bodies through some form of disease, that there is not a claim he can bring against us that has not been met at the cross. Not a single disease that has not been cancelled; not a single pain that has not been fully

borne away. We must hold fast to the fact that Christ has met all the demands of the law and paid all the penalty of sin. ALL is included in His finished work of atonement. "HE FORGIVETH ALL THINE INIQUITIES: HE HEALETH ALL THY DISEASES." Ps. 103: 3.

And Paul gives us this idea when he says: "The very God of peace sanctify you wholly; and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5: 23.

And yet more does the great apostle give us, when in I Cor. 6: 13 he says: "The Lord for the body." What greater statement could we need than this? If the Lord is for the body, who can be against it? And yet, there is another statement here that must be noticed. It is this: "The body for the Lord." When we give Him our body we can appropriate the other: "The Lord for the body."

We have erred in confining the work of Christ to spiritual conditions only. We are told that our bodies are the temple of the Holy Ghost; "bought with a price;" that we have them from God; that they are not our own. We cannot do with them as we please. Some say it matters not about the body, so long as the spirit is right. But the spirit cannot be at its best if the body be wrong. The organist cannot be all right in his work if the organ is out of tune, the mechanic cannot be all right if his tools are poor, and out of condition.

A Christian worker said to another when parting from him: "It remains to be seen what God

can do with a man irreversibly given to Him." These are potential words. When a man gives his body to the Lord, then whatever attacks him is but the signal for Him to justify His own purpose and protect His own property. Any trouble; any weakness; any pain is met by the triumphant words: "The battle is not mine, but God's." He must repair any attacks upon me; He must repair the breaches in the walls and make my body a fit abode for His holy presence to dwell in!

The question of our healing is settled as far as God's truth and work is concerned. We are delivered; we have the promise; we have the testimony; we have the right. Let us claim it.

Fourth, we have healing under commission. Jesus commissioned His disciples. To the twelve He gave more than to any others. He said: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10: 8. To the twelve He said: "Raise the dead." This commission was not given afterwards to any of the others. I reckon that Paul takes the place of Judas in this commission. He says: "Paul, called to be an apostle—. . . ."

Some in their religious zeal to-day are claiming that we are going to be able to raise the dead, when we get a "totality of faith." We never can, for this commission was never given beyond the immediate apostles, including Paul.

Why was this commission given to the apostles and never to any later? When Christianity began her work she met great opposition. Older beliefs were intrenched; other teachers were presenting

their claims; they were healing their way, and something must be done beyond "that of the magicians." These could not raise the dead. So when the disciples began to raise the dead, they received a recognition beyond any one else.

It was thus in the time of Moses and Pharaoh. When Moses appeared and performed his wonderful feats, the magicians were there and they followed him in some things. But when Moses went beyond them, then Pharaoh believed in Moses' God.

Some of you will recall that when a young tree is planted, props are put about it to protect it from the winds and storms until it is rooted. When two or three years are passed the prop is removed because the tree has rooted itself in the ground and can withstand the winds.

May it not be thus with Christianity? When it began it had to have this miraculous prop about it. But when it was rooted, this prop of raising the dead was taken away. It would seem as if God could not trust His people with this wonderful working power of raising the dead for all time. So we must not lose our heads in some of the foolish philosophy of the hour, that we are going to live forever in the flesh and that we can raise the dead to life again. The Word does not warrant any such belief.

Now some have thought that healing was exclusively given to the twelve, but this is not so, for Stephen, Philip and Barnabas, and the seventy received the commission. To the seventy He said: "And into whatsoever city ye enter and they re-

ceive you, eat such things as are set before you; and heal the sick that are therein." Luke 10: 8-9.

And that this commission did not cease with the immediate disciples is seen in Mark 16: 14-20, where the commission is given to all who believe. "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

Now, it has been the teaching of the Church that healing ceased with the seventy. But if that is so, then the commission: "Go ye into all the world and preach the Gospel to every creature;" and "he that believeth, and is baptized, shall be saved," has also ceased. Christ after His resurrection and before His ascension gave three great commissions, and they were: "to go and preach," "to baptize," and "to heal." If one was for that time, then all were for that time; if one is spurious, then all are spurious; if one is an interpolation, then all are interpolations.

Some scholars say this last part of Mark is not in all the manuscripts, therefore it is void. But I answer, that this chapter has had enough scholarship behind it, so that it has never been withdrawn from any version of our Bible; therefore I accept it. It has behind it corroborative testimony and is bulwarked by many passages of Scripture, such as: "Verily I say unto you he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go

unto my Father." "And whatsoever ye ask in my name, that will I do, that the Father may be glorified in the Son." "Again I say unto you, that if two of you shall be agreed on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

But my opponent says that these two other commissions to preach and baptize are supported by many other portions of the Bible. I do not deny this, but I would call your attention to the fact that the New Testament has much more to say about healing than baptism or even preaching. I am not denying the latter two, but I am asking for fairness of treatment in the matter of healing. To deny the commission of healing to-day, is to deny the Word of God.

I, therefore, have no doubt, but what the language of the Bible is that healing powers are potentially inherent in all of Christ's followers, at all times. That they are not powers bestowed for a special purpose at a certain time, but are the spontaneous outgoings of the Holy Spirit, through those of His followers who come into harmonious relations with Him, so as to become the "media" thereof.

And this commission was further emphasized to the church. It was grandly reiterated in these words: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have

committed sins they shall be forgiven him." James 5: 14-15.

Some interpreters of the Bible say that this text means spiritual healing. That is, it has reference to the spirit of man, and not his body. I am glad that the Word is plain here. It says: "The prayer of faith shall save the sick and the Lord shall raise him up, and if he has committed sins they shall be forgiven him." You see the line between the raising up of the sick one, and the forgiving of sin, is clear. Both are spoken of here, so if it was only spiritual healing that was thought of, the last clause need not have been given.

If Jesus had intended the healing of the sick to be limited to the disciples and the seventy He would have been apt to make this plain to them and James would not be found instructing other believers that they could do the same thing and in such a manner that he evidently takes for granted their compliance and success.

James sends this letter out over the world to all churches, ministers and to every member of the body of Christ. He wants the Church to know that the power to heal the sick, and teach divine healing, was not confined to the apostles, but elders of each and every church had the gift of healing, and that by meeting the conditions given, success would follow their efforts.

It is well for the Methodists to note that John Wesley admits that this gift of healing which Christ committed to His apostles remained in the Church long after their death.

But if the prayer of faith shall save the sick,

why are they not healed when anointed? It must be that they do not pray the prayer of faith. What then is the prayer of faith? James tells us in the following passages of this chapter. He says: "Confess your faults one to another, and pray for one another, that ye may be healed." Then James says: "The earnest, inwrought prayer of a righteous man availeth much." This means that this prayer of faith is inwrought by the Holy Spirit in His special office of making intercession for us, and teaching us how to pray. And WHEN HE INSPIRES OR INWORKS THE PRAYER, OF COURSE IT IS EFFECTUAL, AND THE SICK ARE HEALED. Will power is an attempt to act faith; it is a mistake. Emotion is an attempt to beget feeling for faith; this, too, effervesces. IF WE CAN PRAY THE PRAYER OF FAITH WE WILL BE HEALED. But let no adversary whip you because you are not healed, when you are conscious of perfect relationship to the will of God.

In the 12th chapter of I Corinthians 28th verse, we are told that there are "HELPS," which might indicate that there are workings through the law of nature. This is said in order to be true to some intimations of Scripture along this line. It would indicate that if God's Holy Spirit does not heal, one would not forfeit God's grace and care by turning to the laws of nature.

But the Bible does emphasize the healing power of God; it does give us stories of healing; it does give specific directions to the sick how to approach God. It does hold out the hope of cure and we are to pray for healing, but when all this is done, the

case is left with God. There is no statement that the cure will be instantaneous or miraculous, but that there will be a cure. If the cure does not come, there has not been the prayer of faith, and that may be because the Spirit did not indite the prayer. Why, we may not know in this world.

"Must I call for the elders? Must I be anointed with oil?" some one asks. No, it is not compulsory. There are other passages of Scripture that indicate help other than oil and the elders. Mark 16:18 says: "They shall lay hands on the sick, and they shall recover." John 15:7 says: "If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you." And then, there is the prayer of faith with and through one or more intercessors that heals. John 4:49-50 says: "The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him: go thy way; thy son liveth." And Matt. 18:19 tells us "if two of you shall agree on earth touching anything that they ask, it shall be done for them of my Father which is in heaven."

If, then, there should be no elders within your reach, call in some one who can join faith with you and claim the promise. If there should be no one present, then you can make request of some at a distance. And if you have no one with whom you can do this, you will still have other promises that you can claim through your own direct prayer of faith. John 15:7, as quoted above, will help you, and I John 5:14-15 says: "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And

if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

The Church, then, was given the power to take care of all the wants of its members. Every provision made, every want supplied. All is on the Lord's table; all is in the Order Book. Why leave out a part of the order? Why preach a partial Gospel?

Now, these commissions have never been withdrawn. They stand inviolate to-day. All believers are under commission, the church is under commission to heal.

Fifth, we have healing under the Holy Spirit. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, by His Spirit that dwelleth in you." Romans 8:11.

"To-day the Spirit of God lives in us to give us the victory that we need in our bodies. All that God has purposed, all that Christ has provided, the Holy Spirit empowers us to appropriate. All that God planned concerning us, and all that Christ did for us on the cross, the Spirit does in us here and now. God declared us free; the Son made us free; the Spirit keeps us free. The whole Trinity is in league with us! The Spirit helpeth our infirmity. Here may be the missing link of our experience. Have we reckoned on this mighty Helper?

"Spirit is the highest power in the world and therefore possesses the attribute of omnipotence.

He is everywhere and therefore omnipresent. He possesses perfect knowledge so is omniscient. Out of these three great forces we came. If we could live the spirit life perfectly we would have these attributes working in us. But we are mind, as well as spirit, and mind gives reason, and this has often led us away from spirit. All the mistakes, errors, failures of the world have come out of reason and human intelligence."

It can be seen, then, that we need to rely more upon the Infinite Spirit, instead of relying on environment, human helps, to give us power and help. If we will enter the Kingdom where Spirit dwells, we shall find our greatest help.

One of the reasons we do not have health is because we have not entertained the ideas of that Consciousness of the Spirit that works out our health. If we will root ourselves in God we shall find the way that is the hope of our health and the better life. If we are ill in body, it means that we are ill in our mind and healing will only come when we attain the spiritual. To reach to the Holy Spirit, is to get help.

To get to the Spirit life, then, means health and strength, for no disease germ ever disputed ground with spiritual energy. Born of the Spirit, we shall come to see healing as our right. Filled with the Spirit, we come to see divine healing as our right.

The Bible is full of the story of the power of the Spirit. As long as Samson was filled with the Spirit he was strong, but the moment he lost the divine power, although he had the same body and muscles, he became weak.

Jesus tells us that through the power of the Spirit He cast out demons and healed the sick. Matt. 12:28. It is an inspiring thought that we still have with us this same Spirit of power and that His ability is not changed.

Right after Pentecost, the Holy Spirit through Peter healed the man at the beautiful Gate, and the Acts have many accounts of healing. We cannot believe that the Holy Spirit has withdrawn His Power; that His administration has changed since its inauguration, so that, while His mission and His offices were to continue till the end, it is found that one of His ministries has entirely disappeared since the days of the apostles. With sin and sickness still holding man in the world, it is reasonable to believe that both the redemptive and healing work of the Spirit must continue. And if it fails in any case it must be because of the unbelief of the individual.

It seems to me, furthermore, that Christ taught that there would be an augmenting rather than a diminishing of supernatural energy after His departure. "Ye shall receive power after that the Holy Ghost is come upon you." "Verily, verily I say unto you, he that believeth on me the works that I do shall he do also and greater works than these shall he do; BECAUSE I GO TO MY FATHER." John 14:12. Christ then made no provision for the arrest of the stream of power to save and heal, which He had started, either in the next age or in any subsequent age. On the contrary He teaches that as long as the Spirit is perpetuated, so long is there power for every need of man, spiritual and

physical. "It belongs to the Church as the body of Christ to do the works of Christ, and it belongs to believers as the habitation of the Spirit to manifest the gifts and the fruits of the Spirit."

That the Church manifested the gifts of healing to the third century is seen without any trouble. From there on it seems to disappear except in cases now and then. One explanation for the disappearance is that in the third century Christianity came into union with the State, Constantine making the alliance. It was made the official religion of the Roman Empire. Christians were no longer persecuted, but came under royal patronage. Political power became the great object of the Church. Materialism rather than spirit was the emphasis. The priests did not have the power to heal; they were not so much under the Spirit as under worldly rule, and so to excuse their inability to heal, they taught that the art was only for the early Church. Oil that had been used for anointing the sick for healing, was now used for Extreme Unction for the dying.

And it ought to be noted right here that to pray for the sick, calls for more spirituality on the part of the minister than to pray for the unsaved. This is the testimony of all who have tried this work. Dr. Wilbur Chapman is said to have made this statement a few months before his death.

That the Early Church was given the doctrine of healing from the Master and the disciples is seen in the rituals preserved by the Church unto this day. Let me quote some of these to you:

"Them that are sick, O Lord, of Thy people,

visit in Thy pity and mercies and heal. Avert from them and from us, all sickness and infirmity; drive away from them the spirit of weakness; raise up again them that are lying in long sickness; heal them that are vexed of unclean spirits." (Mark, 2nd century.)

"We pray for the sick; grant them health and raise them up from their sickness and make them to have perfect health of body and soul; for Thou art the Saviour and Benefactor. Thou art Lord and King of all. Amen." (Serapeion, 4th century.)

"Almighty and Everlasting God, Who canst banish all affliction both of soul and body, show forth the power of Thine aid upon those of us who are sick, that by the help of Thy mercy they may be restored to serve Thee afresh in holiness of living, through Jesus Christ our Lord." (Gelasian Sacramentary, 5th century.)

"O Christ our Lord, Who art the Physician of Salvation, grant unto the sick the aid of heavenly healing. Look upon all faithful people who are sick and who love to call upon Thy Name; take their souls into Thy keeping and vouchsafe to deliver them from all sickness and infirmity. Amen." (Mozarabic, before 7th century.)

An interesting fragment relating to divine healing has been found in the fifth century. In an uncanonical gospel the disciples say to Christ: "What cure is possible for the sick?" And He says to them: "I gave olive oil and myrrh to them that believe in the name of the Father and the Holy Spirit and the Son."

Now turn to the first ritual of the Episcopal

Church, Edward the 6th, 1549, and note these remarkable words: "As with this visible oil thy body is outwardly anointed, so our Heavenly Father, Almighty God, grant of His infinite goodness that thy soul inwardly may be anointed with the Holy Ghost. Who is the Spirit of all strength, comfort, relief and gladness. And vouchsafe for His great mercy to restore unto thee thy bodily health and strength to serve Him; send thee release of all thy pains, troubles and disease, both in body and mind. . . . Amen."

This ritual was changed in the very next edition to conform more to that of the Roman Catholic Church, which in the eighth century used oil for extreme unction—preparing the sick to die, rather than to strengthen their faith for recovery. Now the Episcopal Church in the Report of the Commission on the Revision and Enrichment of the Book of Common Prayer, recommends that the present office for the Visitation of the Sick be removed from the Book. They also recommend the elimination of objectionable clauses in the Prayer for a Sick Person, and in the Prayer for a Person under Affliction, that tend to show that such is God's will.

This is a great step forward and will do much to rectify the mistake that has been made by this old-established Church and all Denominations which largely in their rituals have copied somewhat from its ritual.

The Great Christian Church, with a few exceptions, has utterly failed to preserve anything that partakes of the healing of the body. She has no

anointing office; no prayers for the exercise of faith for healing; no form of words for the laying on of hands; no little books to help vitalize and exercise faith for this work of healing.

I am sorry to state that the Christian Church stultifies herself in that she gives official stamp to a ritualism and a teaching which discourages healing on the part of the minister and laity.

Such exhortations in prayer books and rituals as: "Dearly beloved . . . whatsoever your sickness be, know you certainly that it is God's Visitation;" "Look down from heaven we humbly beseech thee, behold, visit, and relieve thy sick servant;" but the prayer is at once nullified by this alternative: "Or else give him grace so to take thy visitation, that, after this painful life is ended, he may dwell with thee." Put over against this what Christ said: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Again take the burial service, wherein the minister says: "It hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased brother." You might believe this in connection with some old person, or wicked person, but how about children and young people? No! it is not true. The world demands a better gospel, and we are finding it in the new movement to restore healing to its proper place, and in telling the world that God is "for it and not against it."

The saddest fact about such teaching and thinking is that it prohibits any faith or trust in prayer for the recovery of the sick. The Church really offers a program that discourages healing, and

presents a view of God out of harmony with the teachings of the New Testament. It cannot be assumed that God made sickness. It did not come from natural causes. If it came through the fall of Adam, it must be relieved through the redemption of Christ. If it came through a curse, we must not forget that Christ "hath been made a curse for us."

Whatever the cause, God has not left us to our own device. This is seen in the fact that Christ came into the world to save us, physically, mentally and spiritually. This is seen in what Paul says: "Ye are not your own for ye were bought with a price, therefore glorify God in your body."

It is almost a universal belief among Christians that the physical sufferings of man are the will of God. What a misrepresentation of God! It is false. Turn to the Lord's Prayer and see what it says: "Thy will be done." That statement has been used in song, at funerals and times of stress when hearts have been broken, and conveys the idea that God has done it. This is not so. Death always comes as a result of broken law somewhere. Look at the whole passage: "Thy will be done on earth as it is in heaven." There is no sickness, no sorrow, no suffering in Heaven. Christ teaches us to pray for the hastening of the time when these things shall be done away in the earth. Dr. Charles Cuthbert Hall says he has examined every passage in the New Testament bearing upon suffering and affliction, and he cannot find one which warrants the belief that sickness and death are the will of God,

sent directly by His hand upon us. And my own examinations agree with this statement.

"And if sickness and death are God's will, things He sends upon us for our good, what right have we to resist, or to fight these brave fights against sickness which are going forward to-day on many a sick bed? Tradition tells us when our child is stricken down with disease, we must accept the visitation as God's will and bow submissively to it. By what right, then, do we send for the doctor and the nurse and implore them to do all that skill and faithfulness can accomplish for the recovery of the loved ones? If it is God's will that the little one should die, we ought to promote the disease, fan the fever, help the pneumonia, and pray as we hurry our loved ones out to the grave, 'Thy will be done.' If sickness and suffering are according to the will of God, then every physician is a law breaker; every trained nurse is defying the Almighty; every hospital is a house of rebellion instead of a house of mercy."

If it is God's will that we should be sick, suffering, burdened, why the promise of help, of salvation, of deliverance? Why the remedial things of nature, for beast, bird and man? The fact is, all things tell us that God Heals. The sun, the air, the water, all show us that health is the most catching thing in the world. All the promises, all the experiences of the Bible Heal. Sickness only comes from God in a permissive sense the same as temptation comes to us. The word of God plainly tells us that the devil is the author of disease.

Of Jesus it is said: "God anointed Jesus of

Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil, for God was with him." Acts 10:38. And did not Jesus say: "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" Luke 13:16.

The time has come when the Church of Jesus Christ should do her minor work, that of healing. Let her remember that "if the sinner may be healed but not the sick man, then sin is at a premium and is placed there by God." Away with such false implications! Let us bring in the truth!

If the Church will not teach these great truths that are wanted to-day, then God will raise up another great movement from within, out of her borders. Will we learn from the past?

Protestantism was a protest against certain dogmas of the Catholic Church. But what could Martin Luther do against such ecclesiastical power? He led a movement which resulted in the great Protestant Church of to-day. If the Catholic Church could retrace its steps, it would not drive out Martin Luther again; it would enlarge its life to meet the new demand.

Methodism was a protest against the worldliness of the Episcopal Church. But what could John Wesley, a humble priest, do? He led a movement out of the Church which became greater than the mother Church. If the Episcopal Church could live its life over again, it would not drive him out.

It would enlarge its ideas and keep him within. Shall we repeat the same mistake to-day?

Over the whole world of thought there has come a metaphysical movement, which has the well-being of the body among its particular teachings. The Church has been slow to note this, and its effects upon certain classes of people and Church members. Instead of helping to solve and direct this new movement, the Church has opposed it or been indifferent. It takes no prophet to see if the Church does not awake to the situation, there will come another exodus out of the Church and that God will raise up a new movement as He has in the past. It has been well said: "If the show in the main tent had been all it ought to have been, there would not have been so many side-shows."

"Many of the votaries of Christian Science have found relief, mentally and physically, which the Church could have bestowed, but did not. However vague the Christian Science theology may be, the treatment affecting body and mind, and general character, is refreshingly sensible, and does produce excellent material results," although it cannot produce absolute spiritual results as long as it denies the deity of Jesus and His vicarious atonement.

The Church has all the fundamentals and the commissions. She must give healing a place to make her equal to the demands of the hour. To do this, she need not teach that men should never be sick or die. Because God has not provided that there shall be no disease, but that disease if it come shall be overcome. Nor has God provided that

there shall be no death, but that death if it shall come, shall be overcome by the resurrection. "The promise of healing is not physical immortality, but health until our life work is done." That healing is limited is to be seen from the fact that the death rate is one apiece, no matter what our metaphysics or theology may be. The work of the Church is to pray for her sick, and leave the issue with God.

The reason why the Church has not accomplished more along these lines, is because of the adverse sentiment of the great body of Christians. "For example, let an earnest soul pray for a revival in a church where the prevailing view is that of unbelief, and would he be likely to obtain the coveted blessing? The promise stands fast:" "How much more shall your heavenly Father give the Holy Spirit unto them that ask Him," but the condition, "They were all with one accord in one place," is wanting. "How shall one man move the great ship before the wind by holding up his pocket handkerchief to the breeze, when all the marines refuse to spread the sails?" There can be individual instances of divine power, but no widespread exhibition of the grace of God.

There is no doubt but that we may be healed by natural law to a certain extent. But we get more when we come to spiritual healing. Nature does not cease to work; but Christ comes into the body with a life and power far beyond the natural, for the natural is swallowed up in the spiritual. It is because of the supernatural agencies at work in our sickness that we need the supernatural or the spiritual in our healing. The body is not only

under natural law; but it is also under the "law of sin and death." There is a supernatural enemy, who has power over the body, through disobedience and sin; hence we need a spiritual remedy; which God has provided in His Son, who alone can overcome Satan. In Christ is the law of life that sets us free from the law of sin and death. We become branches of the Vine. His life, our life. It is Christ in you for the physical life.

To bring about this Spiritual healing we must let God get hold of our minds. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things." But the habit of years is strong, and worldly thoughts will come. Thus while one may believe that God can heal, the work is not accomplished because of the thought life. But there is help for us here. We read: "Commit thy works unto the Lord and thy thoughts shall be established." Continued thinking God's thoughts after Him establishes ours. We are to be transformed "by the renewing of the mind." What is renewing? You drive off into the country. You see an old place for sale. The fence is down; the building is old; the windows are broken; the garden is full of weeds; the fruit trees are unpruned and show lack of care, and are unfruitful; everything about the place has drifted back into the wilderness of nature. You buy the place, and rebuild the house, cultivate the land, prune the trees, plant the garden, put up the fence,

and tidy up around with flowers and vines. The place is renewed.

So it is with our minds. They are filled with unholy thoughts; doubts are there; hate is there; jealousy is there; grudges are there; despair is there; worldliness is there. Now let Christ renew your mind. Sweetness comes in; light lifts away the darkness; life takes the place of disease; fear becomes love; despair gives way to hope; doubt is absorbed by faith; weakness gives way to power; and weeds of despondency are transformed into roses of beauty and joy. The mind is renewed; old things have passed away, and all things have become new.

Perhaps the most essential factor in Spiritual Healing is the will. We know that the unaided human will is powerful and accomplishes wonderful things. Will often keeps us up. Some one has given a partial truth when he said: "No man dies until he gives up." Another has said that: "Disease is the lethargy of the will and mind."

But while the will may help us in mental healing, it is the abiding Christ that makes our will identified with the Divine will, and hence all powerful in the accomplishment of the end sought. Of our own will from the spiritual standpoint, we cannot make one hair white or black nor add one cubit to our spiritual stature. It is God alone working His will within us to do His good pleasure. But we can realize ourselves as a branch of the Vine, and determinedly force all the outgoings of our lives in thought, word and deed to harmonize with His life of love to God and man.

A will to believe is necessary for any kind of success. "He that cometh to God, must believe that He is." The negative, doubting mind does not find God. The seeker must approach Him as the demented child's father approached Jesus, saying, "I believe, help thou my unbelief." God does not show Himself to minds looking at material things, at difficulties. He shows Himself to the penitent, the needy, returning to Him with a prayer on their lips.

The coward stresses the difficulties; he desires to play safe by waiting until he can see his way through. The spiritual hero stresses the advantages, the opportunities. He says, "Let us go up at once, for we are able."

By a full realization of God as the All, the only life, and thence of our lives as being but an expression, an individualization of the Divine life, we become partakers of, and so do we actualize in ourselves, the qualities of that life. In the degree in which we open ourselves to the inflowing tide of this immanent and transcendent life do we make ourselves channels through which the infinite intelligence and power can work.

Now the enemy of our soul is apt to magnify "Thy will be done" into doubt and unbelief as to God's power to heal. Now notice one or two things. When we come to Christ for salvation, we never say, "Not my will, but Thine, be done," for we know that it is the Father's will that not any should perish, but that all should be saved. When we come to God for the baptism of the Holy Spirit we make no reservation as we ask for His

great gift, for we know that "the Father is more willing to give His Spirit to them that ask Him than an earthly parent to give good gifts to his children." And when we receive the light about healing, as revealed in the word, there will be the determination to receive and manifest in our bodies the will of God concerning us.

And note this: If sickness should come upon a believer by the will of God that fact should furnish a conclusive reason why a believer should not try to escape from sickness, and endeavour by the use of drugs to counteract the will of God.

But there is another help here. The indwelling Spirit has a will, for He is a personality, and if we surrender our will to His will, our will acts in harmony with His will, and becomes merged into His will, and it is no longer our will, but His will working within us to will and to do His good pleasure. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. When our "I will" meets His "I will," the work is done. Jacob said: "I will not let Thee go, except Thou bless me," and he received the blessing.

Let go of your fear. The fear of conditions of climate, contagion, weakness, failure, surroundings, and enemies. To hold on to these things is often to bring to us what Job said: "For the thing which I greatly feared is come upon me." Rather hear him who has said: "Why are ye fearful? How is it that ye have no faith?" Mark 4:40. "Fear thou not for I am with thee; be not dismayed; for I am thy God; I will strengthen thee;

yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.

Do not plead that your disease is an inherited condition, and you do not see how you can be healed. Let your Bible remind you that you have another inheritance, and "that all power of the enemy of inheritance is forever cancelled through Jesus Christ. That in Him you are free, spirit, body and soul."

And act out your faith. By the exercise of faith the body is quickened and strengthened. Go your way as though you were well, thinking faith, speaking faith, acting faith. And just as the exercise of your body in physical culture brings results increasingly, so the exercise of faith brings the manifestation of healing.

"The prayer of faith shall save the sick." While I have great regard for the Christian physician, I have the greatest regard for the Word of God. And it says: "My word shall not return unto me void, but it shall accomplish that which I please and shall prosper in the thing whereto I sent it." Isa. 55:11. Faith, then, stands upon the Word of God. Every "Thus saith the Lord" is to be unqualifiedly received and obeyed. If God says so, why not? faith cries. The Scriptures show us that the Lord is always on the side of faith. And there, unbelief is always opposed to God. We must hold to the Word, for it is LIFE AND POWER, HEALTH AND HAPPINESS.

The tap root of all sin is that we have not faith in God. Paul puts it: "Whatsoever is not of faith is sin." Christ never reproved men because

of their little faith. He marveled when there was not faith. The dimensions of our faith are not the chief point, but the reality of it. If it be whole, though small, alive, it will grow and bring mighty results.

When Peter walked upon the water, he represented an inherent capacity in every one which if brought forth would cause man to act and live above his troubles and sickness. In order to demonstrate through faith, we must march right forward in the way we have decided, disregarding the wind and the wave of externality that would cause us to doubt.

Remember when you call in the physician, you devote yourself to his appointments and the carrying out of his instruction. But we do not take the time to study the Word, to pray, to attend meetings where we might get help.

How about medicine? It originated among the heathen nations, in very ancient times. The first light of authentic history shows that medicine began in the school of Heliopolis, Egypt. We know that Cyrus and Darius sent to Egypt for physicians because of their reputed skill. In most cases of ancient medicine, the priests were the physicians.

But as a scientific system, medicine began in Greece. It dates with Hippocrates, who is known as the father of medicine. The Alexandrian school of medicine was famous for many years. As far as I can see in its general directness the Word of God does not tell its believers to take medicine or to consult with a physician. But they are told this: "Is any sick among you? Let him call for the

elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." James 5:14.

And it would seem to be true that Israel, as God's chosen people, were to be distinct from the heathen nations in all their customs. We do not find them seeking help from any other source for the body, but God, until the days of Asa. In the time of the kings, Israel began to mingle with the heathen nations; to adopt some of their customs and to partake of their idolatry. It was probably in this way that the practice of medicine found entrance among God's people, and we find Asa turning, not to the Lord, according to the custom of Israel and the command of God, but to physicians, which was the custom of the heathen world.

Where are we looking for life? To material things! What can they do? Drugs can add nothing to life; for there is no element of life in them. They are foreign to the body, and nature is called into action to expel them from the body. Physicians as a rule use but little medicine for themselves or their families. And no profession is more exposed to contagious diseases and none so free as doctors.

It is the life force, or nature that throws off the disease and renews the body. Going to Him who is the source of life, is the most important remedy in all the world. Christ is the life. Touching Him brings the greatest healing virtue to be found in the earth. First, then, and above all, we should turn to Christ who only is the giver of life, and

who can add life. And the invitation is given for "Whosoever will."

Should I never take medicine then? Shall I never go to the physician? I believe that the surgeon has come to stay, and that the doctor of the future will be a metaphysician, and such a man ought to be a Christian, and his advice sought under these conditions. I would not tie myself up by saying that I would never take any more medicine. But I would try to trust God for everything my body needs and that His Word gives me.

Remember that the Word of God says that Christ bare our sickness and that "God healeth all our diseases." Broken bones, loss of fingers or limbs are not diseases. Severed nerves, loss of teeth, do not give us any right to claim healing, as I interpret the Bible; they are not diseases.

But are all healed that come to God in prayer for their diseases? No! Are all the people converted to whom the gospel is preached? No! One time in a place where I was, a minister arose and said: "Dr. House, you believe God has called you to this work?" "Yes," I replied. "Well, you believe that He is with you when you pray for the sick?" "Yes," I replied. "Well, I will tell you what I will do. I will go out and bring in here a person that I know, and you may heal him in any old way that you want to, and if you heal him, I will know that God has called you to this work, and if you do not, then I will know that God has not called you." "Very well," I replied, "I will test you the same way. You believe God has called you to preach salvation to the unsaved. Next Sun-

day when you go into your pulpit, I will bring in a sinner and place him in one of the pews of your church, and if your sermon brings him to Christ, I will know God has called you to preach, and if it does not, I will know that you are a rascal." He saw the point at once, amid the laughter of the audience.

God's promises are true, whether men are saved or healed. Many people come to God for healing because they do not know what else to do. They are facing death and they must get help somewhere, and so in desperation, they make a try at spiritual healing. But trying is not believing. You did not try to eat your dinner. You ate it. And only those who believe God, have the right to claim healing.

No one then, in reality, but he or she who is a Christian can claim healing from God. They may have mental healing but not spiritual healing.

In conclusion, then, let us not stagger at the promises of God through unbelief. Let us not give over to the new cults, who have the wrong emphasis, the wrong atonement, the wrong missionary vision, the wrong key to the Word, the right to take hold of this one thing that the church has neglected, and out of it build a temple of false belief, and loss of spiritual vision, while they may save the tired and sick, physically.

The Church must ever stand for the living, glorified Christ as Saviour from sin. Here is her chief glory. She will also give to the world her Christ as a leader. And happy that man and woman who follow her teachings in her whole New Testament Gospel.

Let us anchor our needs, our faith to God. When a ship anchors in the harbour of New York, it ties itself to New York Harbour, to New York State, to the United States, and so on until it is fastened to this great world of ours. When we fasten ourselves to the Word, we get hold of Christ, and Christ is God, and we get to the Infinite supply and power of all things. God's power is always operative, and whenever our receptiveness responds, the wonderful work of truth and power is made manifest.

Let the household of faith awaken to the anthem: "He forgiveth all thine iniquities; He healeth all thy diseases." This is to be the new oratorio of attention and joy, and it carries with it ALL THE GOSPEL.

II

HOW TO HEAL ONE'S SELF

THERE are many people who are seeking health, desiring to know how to be well and strong again. Such would gladly exchange all their worldly possessions for the priceless blessing of good health. Earthly things having failed, they ask in the Biblical language of old: "Is there no balm in Gilead; is there no physician there?" A ray of hope comes from another voice in the Book: "I am the Lord that healeth thee"; and "call upon me and I will answer thee."

No man can heal himself, but in earnest co-operation there is good success to be achieved. "Abide in me, and I in you," signifies the way of power and help. The "How" of healing is most important. Can it be explained? We are told "touching the Almighty, we cannot find him out." And yet we may "know in part." It is this "part" that we are seeking in this lecture. "How to Heal One's Self" does not ignore the divine but it brings out the human co-operation and seeks for the information that will make us "workers together with God."

"How to Heal One's Self" demands knowledge. It is dangerous to move without knowing. We must know about the mixing of foods, if we would be well. Ignorance here would be poison to the

system, weakness to the life. "Know thyself," is one of the great maxims of life. If it is important to know how to run an engine, it is even more so for the human machine. The knowledge of science is a part of God's working. It is His orderly going forth through natural laws to manifest his power. There cannot be any disagreement between real religion and real science, for God is the author of both; the two having many interpreters, may not agree in human interpretations, but when we find the "exactness" of the two they will agree.

An automobile is a mechanism that demands an intake of gas, oil and water. It has a chauffeur who guides it in the direction in which it is to go.

The human body is a most complex mechanism, made up of billions of cells. Into it go food, drink and air, that make up its intake. It has a mind which is to guide it in the path of life. Efficiency in the mind must be made up from a scientific knowledge of the relationship of food, drinking, sleeping and doing.

If the automobile becomes impaired there is need to adjust the defects which have arisen through strain and injury.

There is no doubt but what the human body is subject to physical laws. A knowledge here of the science of being brings functional efficiency.

Science brings up the conscious and the subconscious realms of the mind to help us get healing. The conscious mind directs and governs the subconscious mind. The first is the architect, the second is the builder. Through conscious direction

the subconscious mind will change the chemistry of the body, eradicate disease, renew the tissues, and repair the wastes of weakness. Just as men may go out and repair bridges or buildings by the command of their employer, so the subconscious mind will reconstruct the body, if there be tissues enough upon which to build.

It has been discovered that a thing must be thought out before it can be wrought out. Thinking always sets up increased activity in the consciousness, and as the mind pictures what it wants to do, more energizing factors are organized to help bring the thing to pass. "These energies seek to help build up the pictures furnished in the mental world, and some of them will be realized. Whatever is given attention in the mental world is intensified and what is intensified, demands and is supplied with increased power and health and strength for one's physical needs." Every cell in one's body responds to these thoughts and organizes for you the things you are seeking. "In your thinking, think health and strength for your physical needs. To think weakness and disease, is to attract these toward you. Whenever you desire and resolve for something, you take a step towards it. On the other hand every time you think disease, you put yourself back away from health. The subconscious mind builds whatever is given to it."

"The mind, like the body, takes the character of its staple food. The bodily structure is modified by the food taken in. There is every reason to believe that the quality of a man's thoughts reacts on the brain cells, and that wholesome thinking,

pure thinking, makes for a strong and capable brain. Certain it is that a man's thoughts affect the structure of his character. He is in fact, what his thoughts are. It is here that he will be judged."

You know that you should not keep company with thoughts that would give you shame and bring you down into sin. You know that your practice will grade your thinking. If we are lost at all, it is in the field of thought. The masters of life achieved their ability first in the realm of thought. "They won the right to rule events by their power to rule their minds."

Your brain is a garden in which there are roses of health and weeds of disease struggling for possession. If you let the roses get the worst of it, the weeds will quickly thrive. You must nourish good thoughts and be vigilant in eliminating the bad ones from your mental garden.

Every day that you think good thoughts and act out the best, you are putting happiness and health checks into your reserve bank, and you will be able to draw upon the same for a strong and healthy body.

The science of being shows that oftentimes greater efficiency for healing can be found in the patient than in the doctor or healer. This efficiency is found in the mind. Mental expectation and anticipation are involved in every form of treatment, whether mental or physical. There is a mental element in the crudest physical treatment and practice for the cure of disease. The Indian Medicine man with his pow wowings; the Yogi healer with his

mysticisms; the Christian Science practitioner with his Principle and Idea, (man and no bacteria in the spirit); the doctor who gives his medicines, all depends in a measure on the mental element producing the effect for health.

The mental effect producing the result, is conscious suggestion upon the subconscious mind that recovers the body to health. The suggestion strives to bring forth health realization. Suggestion is science at work in us.

I believe that there are seven methods of healing being promulgated in our land to-day, and all use suggestion. All cure by the same method.

To illustrate: Every axe has two parts, a blade and a head. The blade in all the systems of healing is suggestion. The blade does the cutting. The head serves two purposes; it gives the blade momentum and power to knock. And because of this, the philosophy of each may be different, but all axe heads give momentum to the system or power to knock other systems as the disciples may wish. But the blades in each stand for the law of suggestion.

First, we have the Mind Cure Method. It is called thought force healing. Every cell is a little mind operated by the great mind. The central mind is the will and must control. In some instances this theory goes no further than to assume that every physical ailment springs from a mental or moral twist which must be corrected in the mind and when it is the physical disturbance will pass away.

Second, we have the method of Spiritualism.

We are told here that the spirits of the departed exercise their power for the relief of the ailing either through the medium, getting spiritual diagnoses, or through spirits directly. We see that the philosophy here is different from the first method, but that suggestion is here, working on the patient.

Third, we have Magnetic Healing. Indian theosophists use this more than any other method. It is worked in absent treatment a great deal, and sometimes known as Pranic Healing. Its axe head is the theory that a cosmic fluid pervades the universe in general and that the human, mental element of the healer may be projected into the body of the diseased person, lifting him up on the tides of this vital fluid above the jagged rocks of disease. It is a great suggestion with another philosophy of life.

Fourth, we have the Christian Science Method. The head here is that matter is unreal and that only mind exists. If one will think the spirit, all disappears in way of disease. But the blade that cuts here is suggestion, although Christian Scientists deny it. But for any healer to sit silently and affirm, is a powerful suggestion on the sick one.

Fifth, is the Hypnotic Method. The Hypnotist says, let me get hold of the subconscious mind by hypnotizing the conscious mind and I will lodge in the subconscious the force that will secure the effect needed. This is absolute suggestion.

Sixth, is the Medical Science Method. The doctor comes and examines and then leaves his medicine with the remark " That will make you well in

a day or two." The patient looks at the liquid and feels the suggestion and works toward recovery.

Seventh, is the Spiritual Healing Method. Here we have the idea of Christ atoning for the body as well as for the soul. "Pray and believe," are the two great commands. It is a powerful suggestion of the healer and of the Book, and brings some marvelous results.

All these heal in about the same proportions which is significant that healing is more in suggestion than in the philosophy; more in the blade than in the head of the various systems.

Hold to the fact that the mind needs to know all truth, and if it does it will help to heal one's self mightily, for the mind is the health sculptor and we cannot surpass the mental health pattern. Through wrong suggestion we shall have a defective model, and this will produce a defective body. Through right suggestion, we can have a pattern that will produce a strong body. The mind is the key, and its science is death or life to us.

It should be noted that the influence of the mind over the body is not absolute, for if it was, every time you expected to die, you would die; every time you expected to get well you would get well. Every time you had a fit of anger, you would die. Thus one might commit suicide by a mental state. God has safeguarded us here. So there is a limitation of the mind's influence over the body. It is our habitual thinking and not our occasional mental state that determines our physical life.

"How to Heal One's Self," demands spiritual knowledge. The superconscious mind in you is the

spirit, or God in you to help you and lead you into spiritual attainments. Through the spirit mind God can enter your life to give you help. Mental healing is your own ability giving you a certain restricted power that does remarkable things, but the spiritual healing is having ALL POWER in you. Just as the light has back of it the power-house; the merchant the bank, the son the father, so we have back of us God with all His resources.

But spiritual healing is inseparable from moral rebirth. It is distinct from mental healing because directly attributed to the Holy Spirit's presence within for the real efficiency. There are many kinds of healing from merely personal influences, such as affirmation, thought transference, magnetic relations with another, to spiritual healing where there is no argument, no attempt to influence or control, but to receive God's power and to practice His presence in the life and to take by faith the promises of His Word. "Thou in me, and I in them," makes the combination that gives us what we need. Oh, that we might realize what we have to use for our needs in the divine presence!

It is to be noted that Science believes that there is lying out there in the world, remedies that can cure cancer, arthritis, consumption, weaknesses of all kinds. Medical laboratories are searching for these secrets. Many wonderful discoveries have already been made as a result of this research work.

Why, then, should we doubt but that out there in the love and wisdom and power of God, there are spiritual forces awaiting the spiritual call of man. There cannot be any doubt but that He has

the forces that can heal. Jesus used them, and never failed. He had the Spiritual Science of Perfect Healing. Right relations with the Spirit ought to get to human bodies the anti-toxins that give relief.

Down in South Africa the children of the Dutch settlers used to play marbles with the pebbles about their homes and thought them nothing more than pebbles. But one day an expert discovered that they were uncut diamonds. Putting them on the lapidary's wheel he unveiled their sunbeams, and after that the crowns of all nations sparkled with the products of the South African diamond fields.

Even more wealth do we have in the spiritual possibilities that are about and within us. Bring your life to the Word and let it show you these glorious, health-giving forces that can heal the needs of your body in its many exacting demands for illumination and strength, and you will discover the wonderful provisions of the great Physician for His child.

In Victor Hugo's *Les Miserables* he tells us that Jean Valjean, ex-convict of the galleys, had at one time become the honorable mayor of a certain French town. Monsieur Madelaine, the people called him. One day, walking along the street, he became attracted by a crowd surrounding a poor old man, Father Fauchelevant, who had fallen beneath his heavily laden cart, which was instantly sinking deeper in the mud and would soon break the ribs if help did not come. It was too far to send for a jackscrew. Something must be done at once. The mayor offers a piece of gold to the man

who will get beneath the load and seek to lift it from the poor man. No one responds. Then more gold and still more, but no one is willing to risk his life. Then Jean Valjean, the honourable mayor, the ex-galley convict, the man with loins like an ox, himself leaps beneath the sinking load. A shudder runs through the assembled crowd. The old man begs him to leave him to his fate and not risk his life. Then the load begins to tremble. A stifled voice from beneath calls to the crowd to help. A score of hands rush forward. The load is lifted and the old man is released. Bedraggled with mud and trembling he (who, let it be added, had long entertained a grudge against his deliverer) kneels before Jean Valjean, kisses his knees and calls him "the good God."

Can we not get the idea fixed forever in our minds that God our Father is underneath our load and will help us to lift it that we may be free.

We know that a thorny cactus does not have to stay so; Burbank can change it. We know that a crab apple tree does not have to stay a crab apple tree; an orchardist can change it into a Delicious tree. We know that a malarial swamp can be changed by drainage into a health resort. We know that a desert can be irrigated and become a garden.

This is just as true of man as it is true of nature. God can change us in every way. Jesus said: "Thou art loosed from thy infirmities," and "Thy sins be forgiven thee." "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him,

who is the health of my countenance and my God." Ps. 42:11. Read one more statement. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." III John 2. "Every drop of the blood in the bird beats toward flight and song; every drop of sap makes for the life of the tree; every thought and promise of God makes for health in man."

Hold to the fact that sickness is an intruder; it is not of God's ordering or desire. It comes because of some infraction of law. It may have a mental root, coming from some mental infraction of law. It may have an immoral root because of the breaking of God's laws.

What makes for sickness then? It is well that we have this knowledge, for to know is to avoid much in our pathway.

Sickness comes from Satan. "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." Job 2:7. He also bound the daughter of Abraham. "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" Luke 13:16. That God permits Satan to afflict us is seen in Paul's statement: "There was given to me a thorn in the flesh, the messenger of Satan, to buffet me." II Cor. 12-7.

Sickness comes from sin. "Thou art whole, sin no more." John 5:14. There is no doubt but what sickness came with sin. There was no sickness in Eden; there will be no sickness in Heaven.

Sickness comes from breaking spiritual laws. "The soul that sinneth it shall die." Ezek. 18:20. "He that will love life, and see GOOD DAYS, let him refrain his tongue from evil, and his lips that they speak no guile." I Peter 3:10.

Sickness comes from breaking mental laws. "And Daniel fainted, and was sick certain days." Dan. 8:27. Mental excess is dangerous to health. Dwelling on past evils, dreading future evils which may never come, and grieving over present difficulties, brings on weakness of body. Remember that the mind that is stayed on Jesus will be kept. "Thou wilt keep him in perfect peace whose mind is stayed on thee." Isa. 26:3. Read Phil. 4:6-7.

When a violin is advertised for sale as old and rare, musicians and collectors of valuable antiques come to examine it. They look it over, note the grain, the finish and the shape, and then look through the opening on the top, holding it up to the light that they may discover a name and a date on the inner wall. If they find "Niccolo Amati, Cremona, Fecit," and a certain date, or "Antonio Stradivari, Cremona, Fecit," and the date they expect, they know they have a treasure of rare value in their hands. That word "fecit" means as you know, "He made it." Amati and Stradivari put their souls into their work and were not ashamed to put their names on their handiwork. They took pride in adding to their names, "He made it."

"He said it!" is the warrant for our inspiration and instruction, as we read these wonderful words of help in God's book.

Sickness comes from the breaking of physical

laws. "Whatsoever is not of faith is sin." Rom. 14: 23. If we are put into prison for truth's sake we can expect God to keep us. But if we put ourselves into a closed room without good air, we cannot expect to be well. If we will not keep the body clean, and eat good, wholesome food, we must pay the penalty of our foolishness.

A man is only as strong as his heart. The heart pumps the blood to every part of the body; but if the body be pushed so the heart cannot keep pace and feed it, disease is going to set in somewhere.

"A man's vitality is like power in a factory. The power does not lie in the pulleys and belts. It is down in the engine room. Thinking is the most hygienic, happy and healthful thing in life if used right; but used to the exclusion of physical exercise, the mind will reel and reason stagger. Every man in his day comes under this law."

Sickness comes from gluttony. "When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite." Prov. 23: 1-2. Food is necessary to life, but too much food will certainly kill you. Oliver Wendell Holmes had the right idea when he said: "Because I like a pinch of salt in my soup is no reason why I should be immersed in brine."

Man can be long lived, if he will feed himself right. Man must find for himself the ration that balances. Grains in their natural state, before the manufacturers have processed them to make them keep, or balanced ration, as in milk, containing all the food elements, proteid, carbohydrates, fats and

sugars, also mineral salts in right proportion. But unfortunately the commercial world has come to remove those elements from a grain which will not stand long storage; and it is almost impossible to obtain real whole wheat flour or unpolished rice.

Dr. Carroll, of Columbia University, has found by a series of experiments that he can keep a piece of muscle alive indefinitely by feeding it an absolutely pure food, notably the flesh of an unborn chick, and bathing it at intervals. He concludes from this that if we could find the food that was absolutely pure, and at the same time find a perfect method of cleansing the system, our bodies would practically be immortal. Certainly we could avoid disease and defer old age.

Sickness comes from hurry. "He that believeth shall not make haste." Isa. 28: 16. We are drunk with hurry. Rapid transit on trains, at the lunch counter or dining table, may be taking the limited on lease of life as well as shortening distances. Everything is pushed. Boys and girls are pushed through schools; chickens are hatched by electricity; wheat is sold before it is planted; options are given before certainty of reality, and even death is in a hurry and instead of lingering ailments, takes by apoplexy. We are overdriven and it would be well to heed the Great Physician who said: "Come ye apart into a desert place and rest awhile."

Sickness comes from overwork. "For the work of Christ he was nigh unto death." Phil. 2: 30. Paul is here speaking of Epaphroditus, his brother and companion in labour. God would have even His own children regard His laws. I once met a

woman who has written more Bible Tracts on Healing than any one that I know, and she was ill. Looking up to me, as I came in, she said: "Why am I ill, who believe in God's power to heal?" Knowing of her labour seven days in the week, and sparing not herself day and night, for her Lord, I said: "God would have you and me obey His laws of nature." Retreats are needed as much as conventions; relaxation as much as stimulation; vision as much as action; listening as much as speaking; prayer as much as push; spirit more than printer's ink. Our need is sometimes met in Matt. 8:15, "And he touched her hand and the fever left her." We have the fever of the world upon us, and we are paying a terrible price for its rush and push.

Sickness comes from carelessness. "Cursed be he that doeth the work of the Lord negligently." Jer. 48:10, see margin. I confess that this passage of Scripture startled me. I did not know it was in the Word. If it be true, most of us are under the curse, and we may account for much of our sickness right here.

When the Earl of Cairns was a little boy he heard three words which made a remarkable impression on him: "God claims you." Then came the question: "What am I going to do with the claim?" He answered: "I will own it, and give myself to God." He went home and told his mother: "God claims me." At school and college his motto was: "God claims me." As a member of Parliament and finally as Lord Chancellor, it was still the same. When this last honour came he was the teacher of a large Bible class, and his

pastor said: "I suppose you will now have to give up your Bible class?" and his reply was: "No, God claims me."

God claims every one of us. Are we negligent in any way concerning that claim? Carelessness here may be our physical undoing.

There is a law in nature known as "The Law of Diminishing Returns." It is the proposition that everything is good in its time and place, up to a certain extent; and then having reached its limits, its effectiveness begins to wane, and a diminishing return follows, until that which began good becomes bad.

For instance, exercise is necessary to a happy and healthful condition of life; but exercise continued beyond the pivotal point will destroy life. Many athletes die young.

A Christian man who has "arrived in public life," forfeits his influence in exact ratio to the number of his disappearances from prayer meeting and his appearances in club and lodge life. "First things first," may mean a long life of health according to Scripture. Carelessness in railroad matters, business and professional work, has disastrous results. Even more so, shall it be to the man who is negligent of the Lord's work.

When Sir Walter Scott built Abbotsford, he had a little cottage or lodge erected on the lawn. He explained this by saying that he wanted to be near the cottage of his coachman, Peter, in order that he might listen to him at night, while reading the Psalms and saying his prayers. Who can doubt that the rude but earnest words of Peter's lips re-

echoed through the wonderful pages of the Waverley Novels.

Thus it is good for us to build our lives alongside of the Word of God and the Church if we would know the healing potency of life lived at its best and highest degree.

The Bible tells us what to do for sickness. We must recognize that sickness is the result of sin. It does not necessarily follow that the sick one has sinned. We are told that "the iniquities of the fathers are visited upon the children unto the third and fourth generation." Ex. 20:5. Do not forget that sin has produced every sigh and groan and made every death-bed scene and dug every grave since Adam sinned.

We are then told to "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Roll thy way on the Lord; trust also in him and he worketh. . . . Rest in the Lord, and wait patiently for him."

Confess your sins, for until this is done, you have no standing with God's help and power. You must be clear about your own personal rightness with God. You must be able to say: "Who shall lay anything to the charge of God's elect? If our heart condemn us not, then have we confidence toward God." If you have committed sin, you can be forgiven. But you cannot "put on Christ," if you are living in any known sin. We sometimes forget that passage where it says: "Confess your faults one to another, and pray for one another, that ye may be healed." James 5:16. Hard feelings and estrangement and sin sometimes have to be con-

fessed before healing comes. Here the petitioner hands over to God the right of full control, with a full understanding that all rebellion, all sin shall be given up. It is to be noticed that we are permitted to fix the extent of our own forgiveness. As we forgive, so are we forgiven. If we shall be delivered from evil, then our heart will condemn us not, then "whatever we ask we receive of him, because we keep his commandments, and do those things which are pleasing in his sight." I John 3:22.

Now take the Word of God for your help and instruction. We are told that "Faith cometh by hearing, and hearing by the Word of God."

What does the Bible say regarding this matter of healing as you come to it?

It tells of gifts of healing. "The power to cure disease," brought out in I Cor. 12:28. "God hath set some in the church, gifts of healing." "They shall lay hands on the sick and they shall recover." Mark 16:18. We are in the same dispensation as were the apostles. We may use the gift of healing as they did. Christ's farewell words: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," indicate the convincing proof of His continuance through every believer, for not so much as a hint is given in all the Scripture that His words have ever been revoked.

We have health from anointing with oil. "He gave them power over unclean spirits, . . . and they cast out many devils, and anointed with oil

many that were sick, and healed them." Mark 6:7-13. Give yourself to the commands of Christ, whether you understand them or not. The old coloured man was right when he said: "If God should tell me to jump through the wall I would do the jumping and the getting through would belong to God." Forget not what Mary said to the servants: "Whatsoever he saith unto you, do it." They did so and they found the water made into wine.

We have health from the laying on of hands. "Publius lay sick. Paul entered in and prayed, and laid his hands on him, and healed him." Acts 28:8. That the laying on of hands was considered a part of the procedure in healing is seen in what Jairus said: "My little daughter lieth at the point of death: I pray thee, come and lay thine hands on her that she may be healed." Mark 5:23. Just as the preacher's lips may express the truth which he wishes to convey, so the use of the hand in anointing with oil, is a great instrument in bringing faith to the sick one.

We have health from united prayer. "If but two of you agree on earth, as to what they shall pray for, whatever it be, it will be granted them by my Father." Matt. 18:19. "One shall chase a thousand and two shall put ten thousand to flight," indicates the spiritual ratio of power. "Two are better than one," says Solomon, for they make a more powerful combination. We cannot grow in the Spirit except through the warmth and unity of brotherhood. Around the weak and the needy should gather the faithful. Through such

channels of fellowship will flow the wine and oil of help and strength. We may be something like the "Paraclete,"—the one called to the side of another to help.

Sometimes we can get health that is born of extremity. "They are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses." Ps. 107: 27-28. Read this letter that came to me: "Two years ago I had my right breast entirely removed for what proved to be tumors. Later I found my other breast was forming another growth which developed rapidly, and the pains and weight reduced my vitality so I kept about with difficulty. I heard your lectures, and after you were gone, one night I was reading from your book, and the thought came to me: I have been praying for grace and patience to bear the inevitable, but it is not the Lord's will that I suffer this at all. He came that we 'might have life and have it abundantly.' It is a slight thing for Him who created the universe and established those laws which keep the smallest as well as the greatest of his creations moving in perfect harmony to restore to wholeness that which is diseased by the power of His word. The only limitation is in myself. It is not because God does not heal but because I have not the faith to trust Him. Before I had not asked for healing, but had limited His power to help in giving me grace and patience to bear what no operation or human skill could eradicate. I went to sleep in perfect peace; slept without a pain, the first night for months, and when I dressed the next morning my breast

was absolutely normal—the congestion and soreness all gone. Ever since I have been doing my work with the vigour and ease of a young woman, although I am forty-eight. My friends everywhere comment on my health and I rejoice to give God the glory. I believe I have been spiritually healed. My mother and my daily companions testify to the genuineness of my healing."—Flora C. R. P.—A Pastor's Wife.

Health comes from intercessory prayer. "Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee." Numbers 12:13. One time I was called in to pray for a man who was sick with fever. His wife believed that my prayers would save him. After praying for him, and I was about to leave, she said to me: "You will be here tomorrow to pray again!" I said, "Yes," but had not so decided, until she commanded me. The next day I was there again. And so it went on each day, until I began to get the intercessory prayer and the burden of his recovery. At first there was an interest, then came the feeling of responsibility. My prayers now were very much in earnest. After a week, one day when I came in I was told that the patient was very low, and at the border line. While the doctor was upstairs, the wife and I knelt in prayer. She said: "You must bring him up and back to me. His life is in your hands and in your prayers." As I interceded, I felt a presence, and looking up saw the doctor kneeling with me, and he said: "Nothing but prayer can save him now." He joined with us in the prayer of faith and God heard us, and the man

began to amend at that hour and came back to health and is alive unto this day. I have always felt that intercessory prayer saved him.

Health comes from the Word of God. "He sent his word and healed them." Ps. 107:20. Use the Word for its promises and guidance. It is a great helper and honoured of God in its use. Let it into your life and thought. It will unlock ways and avenues to success.

A florist planted some bulbs and all but one put out their garments of snowy white. But one was sickly and pale. Upon investigation it was discovered that this bulb had spent too much time in the society of a nearby clematis, and this social climber began to choke the other.

Look out that the cares of the world and the deceitfulness of riches choke not the word of God in your life. Taking it in, it will give you health. It will be "marrow to your bones."

Health comes from the word of power. "In my name shall they cast out demons." Mark 16:17. "Through faith in his name hath made this man strong, hath given him the perfect soundness in the presence of you all." Acts 3:16. The password to health is the name "Jesus."

Health comes from the Holy Spirit. "The Spirit helpeth our infirmities." Rom. 8:26. We are told: "Praying always with all prayer and supplications in the Spirit." Eph. 6:18.

Here is a safe containing great treasure. You come to the custodian with the right to draw therein for what you need. He says: "Look in a certain file and you will find the combination

secret; follow it and the safe with its treasure will be open to you." Thus you "ask," "you seek," "you knock," and it opens. Jesus says "ask." But for what? The Holy Spirit is the answer. When you have received Him, it is at His knock that all the treasures of God and the Word are opened to you.

How to heal one's self demands faith. Bring up all the faith that is at your command. Note the faith of the merchant as he fills his store with goods; the traveler as he commits himself to the train and its employees; the eater as he trusts the cook; the child as he pushes out to investigate; the patient as he gives himself to the doctor; the sinner as he gives himself to Christ. These indicate two kinds of faith that we should note for our need.

First, get scientific faith, that which is born of knowledge. Tell yourself that nature cures seventy-five per cent of all sickness and that therefore your own chances are good. Note that there has been implanted in your nature a working out toward health. Science teaches that the body is run and controlled by forces within itself; that the motive power consists in mental energy, generated in the central nervous system, whence it is transmitted through conducting channels to every tissue, cell and organ of the body, vitalizing their every action.

Some physicians are claiming that the body has the power of natural diagnosis, and that when disease impends special antidotal ferments are formed and thrown into the circulation of the blood to counteract the threatening conditions of weakness.

Among religious scientific men, there is a grow-

ing belief that God has placed the remedy within the material house, where the spirit dwells.

When your flesh receives a wound, a strange nursing and healing process takes place. It is nature helping you in the struggle for better health. You have more soldiers in the white corpuscles fighting for you inside than there are people on the earth. They are laying down their lives for you; they are turning the battle in your favour. Science gives faith and courage to any one who knows its truth. It is absolutely on your side. It will cure seventy-five per cent of sickness.

Second, get spiritual faith. Here, faith is that faculty of the spirit mind which lays hold on those spiritual facts whose reality cannot be attested by the senses or demonstrated by the reason and perceives them as real. Spiritual faith bulks large in the Bible. It contemplates a campaign rather than a single battle. Jesus said: "I will see you again and your sorrow shall be turned into joy." Faith takes the long view of the whole campaign. We want the faith that takes the long view, the view of the whole campaign. We want the faith that takes hold. It is in us, it is in Him. We must make the connection that puts us over. We can illustrate faith this way. "To-night you are on the ocean, and ere you turn into your berth, you observe a life preserver fastened just above it. This is knowledge, not faith. You go over to the wall to extinguish the light and observe a printed notice attached to it, explaining that it is a life preserver to be fastened around your body in a certain way. This will keep you afloat in the water. You as-

sent to this, but this is not faith. In the middle of the night a fog settles down upon the ocean, a collision occurs, a hole is made in the side of the vessel, she fills and begins to sink. You jump out of your berth, fasten the life preserver around you according to the printed directions, ascend to the deck and at the word of command from the officer there, you plunge into the seas. That is faith. You are now acting on your knowledge, and turning your assent into trust."

You have a knowledge that Jesus Christ can heal, for the Bible gives it to you. You assent to it, because you believe the Book. Now you must act out your faith by giving yourself to Christ for what He can do.

Turn to Luke 7: 1-10, where we have the story of the centurion and his sick servant. The centurion's faith began in a germ: "He heard of Jesus." "Faith cometh by hearing, and hearing by the word of God." Next faith pushes on to the bud from the germ: "He sent unto him the elders of the Jews." "Faith must incarnate itself: it must clothe itself in acts." We are told "What profit if a man say he hath faith but have not works?" The two must go together. Now we see faith in the blossom: "Say the word, and my servant shall be healed." He sensed the power behind Jesus. Happy such a man! He will get help. Faith here walks without the aid of the tangible; it runs without the evidence of the material; it flies without the wings of the visible. Lay hold of this great truth, for in it may be your redemption physically. Now see! Faith is confirmed in

fruitage: "And they that were sent, returning to the house, found the servant whole."

Get faith that works. James says: "Faith without works is dead." Faith always looks two ways. It looks to God and it looks to self. If faith is lacking, effort will be lacking, and God cannot supplement our weakness with His strength.

As the flower comes before the fruit, so is faith before good works. Faith is the parent of works. Faith is not eyesight; it is soul sight; it is undertaking a thing for you the end of which cannot be seen at the time of the undertaking.

Get the faith that lays hold of the territory of health; that goes out beyond the boundaries of medicine, and science, and invites the Master to come in as a great specialist. When He comes He will fulfill His word unto you.

Now affirm all in terms born out of the consciousness of your right in Christ. Refuse to accept pain, weakness, poverty, or disease. These things will demand a home with you. They will try to claim everything. But now in faith, you can be the arbiter of your destiny. "I refuse," should be your cry. Do not give your case away to your weaker, mortal self. Hold it for the higher, spiritual self.

Act out your faith all you can. Doing clears the mind. "The only persons who believe in the Ten Commandments are those practicing them. The people who believe in the laws of prohibition are those doing them."

Every mind contains perfection's germ, and by spiritual doing it comes into visible manifestation.

Think, then, thoughts of healing, health and happiness, and a full measure of joy and health will be your reward.

Doing gives health. Exercise the body, affirm with the mind; believe with the heart, and God will certainly help you. Sitting down and wondering does not get us anywhere except into the dumps and fog-banks of unbelief.

Doing is co-operating. It is putting yourself into partnership with nature and also with God, and you have the combination that unlocks the resources of all power, wisdom, health and happiness.

Forget not that faith contemplates the campaign rather than the single battle. One battle may seem to go against it. But faith knows that one battle is not the end of things. Jesus said: "I will see you again and your sorrow shall be turned into joy." Faith takes the long view, the view of the entire campaign.

Now swing out with God and trust Him to heal you. That is what the impotent man did when Jesus commanded him "to take up his bed and walk." He made the attempt and he was given the power and the healing.

Professor James in his essay "Is Life Worth Living?" shows us the swinging-out idea. He says: "Suppose that you had reached a mountain pinnacle from which there was no turning back and the only possibility of escape to safety lay in a critical leap. You must act, for such is life. Have faith and make the leap and your feet are nerved to its accomplishments. Doubt yourself, nay, "may be" shudder, and you will hesitate so long that at

last all unstrung and trembling, launching yourself in a moment of despair, you roll in the abyss.

You see, you must make one or the other of two possible relationships now. Go on with God and you shall know the victory. Realize that health is in the Divine Mind. It is therefore for you for it exists, and hold to the fact that you can find a law which will bring it to you. The fact that you want to be well is proof that you can be. When Peter walked upon the water, he represented an inherent capacity in every one to do so. In order to demonstrate this power you must march right forward in the truth of God, disregarding the wind and the wave of externality that would cause you to doubt.

There is quite a difference between the words "will" and "shall." God's promises are always "Shall." "Ye shall receive;" "It shall be done unto you." The Bible says: "God cannot deny himself," what He has promised He will perform. We must get away from the intellectual interrogation point to the spiritual appropriation. We must so realize God, so practice His presence, that all abnormalities of mind and body will automatically and inevitably disappear.

When one looks within the pages of *materia medica,* rakes amidst the dust of science, when he should be coming to Christ, Jesus passes him by. His eyes are holden, he cannot see. When one insists on looking at the things which are seen, and will not cast his eyes on the unseen, he will lose out in his healing. Take the alphabet first and scholarship and philosophy last. Take the Word

first and medicine afterwards; this is making first things first.

It is a detriment to the Church of Jesus Christ that the task of healing has passed over so much to the medical fraternity. Its gospel is for the whole man, body, mind and spirit. Any one who reads the New Testament carefully, and notes the experiences of Christians in the hands of materialistic doctors, and their love for gain and experience more than for life and moral ends, sees that something is lacking in the medical world. The many testimonies of creditable witnesses to the help received by prayer and seeking divine aid, indicate that there is a field for the Church to cultivate.

It is also a detriment to the emotional, overzealous faith-healer that he sees nothing in medical science. There is sometimes a good value in the physician, and he has done much to bring longer life to the mass of humanity, and through surgery saved many to future happiness and longer service for God and country.

It is true that there are some things in nature that help the animal world. When ill they instinctively go to some plant or weed, which has a certain remedial power and value in it.

The Bible speaks about balsam, Gen. 43:11. It speaks of oil in Isa. 1:6, as well as in Luke 10:34. We have also the fig mentioned in II Kings 20:7. We read in Prov. 17:22, "A merry heart is a good medicine." If all medicine is bad, where is the propriety of such a figure as this? This proverb implies that there is bad medicine, but it also says there is good medicine. Ezekiel

says: "Go daughter of Egypt and get the very best medicine—the balm of Gilead, but your case is hopeless." Jesus also said: "They that be whole need not a physician, but they that are sick." Luke 5:31. If Christ had recognized in physicians, enemies, He never would have made such an allusion.

It would seem, then, that the Bible recognizes the use of remedies, but we must work out the application of the principles. It puts emphasis in prayer and right relations to God. Nothing must displace God in the thought of man.

In the field of Spiritual Healing it must be seen that there are limitations in its applications. God has no limitation, except those that He imposes upon Himself. God cannot save a man without his consent; He respects man's will. And there are limitations in healing.

First, we read: "It is appointed unto men once to die." There are no exceptions to this rule. Even Lazarus died a second time. Since Enoch and Elijah this law knows no exemption. The death rate is one apiece. At most then, Spiritual Healing secures but a limited addition to a man's life.

Second, the healing of any disease is but a limited addition to one's life and earthly happiness. The sick man whom Christ healed, died from another ailment. The leper whom He cleansed met death from some other cause. So it is to-day; if deaf ears are healed, it will be only for awhile; if health is given, it is only for awhile.

Third, limitation relates itself to the purpose of

one seeking healing. It would be wrong to pray for one to recover health if he was to continue in sin. It would be an insult to the Lord to ask Him to heal the body, if it was to be used in defilement again.

Fourth, God cannot save us in any way if we do not will to be saved. The greatest difficulty that I have to face in my work is the deeply rooted idea that God is the author and sender of disease and sickness. But as I have shown in a previous chapter, this is not true. "He could do no work of grace there, because of their unbelief," is true of God working in Christ to-day. If we will look through our sickness and sin to God, we shall find help. God never performed a greater miracle than to change a man's heart and nature as He does. If He can do the one, He can do the other. But as in the saving from sin, we must will with Him. Most of the limitations come from sin, unbelief, neglected vows, and too much sense perception, through worldly training.

It is well for us to consider these things in order to realize how one must work to get in harmony with God's truth. Hold to the fact that death is swallowed up in victory; that temporary health will enable you to use your time for the purpose of life at its best, and you are on solid ground in your thinking and action.

God's will has been made. It is open for your inspection in the Word, that you may see what has been given to you. It is a glorious portion of love, peace, joy, health and happiness. Go into the Court of Prayer, the Temple of the Spirit, the

Sanctuary of Faith and take your portion, and you will learn How to be healed.

"God made your body and He made it great,
It has a guest of might and high estate.
Keep the shrine noble, holy, high and whole
For in it dwells God's guest, a kingly soul."

III

HOW TO HELP OTHERS

THE Bible is full of "Go preach," "Go tell," and now and then says, "Help." This is the cry everywhere: "Help!" God, our Father, had to give help through Jesus Christ and the Holy Spirit. "Every aspiration is God's angel undefiled; and every 'Oh, my Father,' has a 'Here, my child'!" It is a fact that God is always working for us. He comes through human channels and uses a human voice and heart as a means of communication. But the blessing of healing comes solely from God through His Spirit working in us. But it is true that we may be "wayshowers," communicators, teachers, and helpers, adding our faith and prayers to those that need help and making possible the fulfillment there, "Where two or three are agreed touching any one thing it shall be done unto them."

Right here, let me call your attention to the fact that there is an intimate relationship between religion and health. The religious faith a man has affects his health. This does not mean that we would tear down hospitals, refuse to have a doctor set a bone, or operate for a tumor, or give us good advice. We are not going to eliminate the screens that protect from the mosquitoes, or the water plants that purify our drinking water. But we are

realizing that medicine, hygiene, chemistry, and surgery are not the sole forces in the battle against disease. We shall do well if we supplement all these with religious serenity, pureness of life, peace of mind, faith in God, and hold that His Spirit is able to do for us that which gives us "the abundant life."

The value of teaching and helping others is the supremacy of spiritual things. The things worth while are not the physical things but the things of the spirit. The great things are not what you wear or own, but the things which you build into your soul.

To-day a most profound message of comfort is arising. What message has Christian Science, for example, for the man with legs crushed and amputated? Only this: if he were perfect in Science he could grow a new pair of legs! Religion has a finer message for such a man. It says to him: "You are not one whit less a man because your legs are gone; your soul has not been touched. Your spirit, your personality are all as much with you as they ever were. Out of the trials which you have to bear will come richer and fuller life." "Be not afraid of them that have power to kill the body but are not able to kill the soul."

To help others is not an easy matter. One must have something more than desire, or giving words of encouragement. Much of the success desired will come from our vital faith in God; being filled with His Spirit and giving ourselves as channels by which the blessing may flow out to others. Emerson well says: "Man is the inlet, and may

become the outlet of all there is of God." This ought to give us great joy in trying to help others to their attainment in Christ Jesus. But the solution of our helping is in the saying: "I in my Father, and ye in me and I in you."

To help others we must have right thoughts about God. There are two great groups of ideas about God. First of all, there is that which represents the outer group. They give us an atmosphere that is metaphysical, philosophical, theological. They say that God is omnipotent, having all power; that God is omnipresent, being everywhere; that God is omniscient, being all knowing and all wise. This makes for speculation, imagination, and philosophic development.

But there is an inner group of ideas about God. They come from Jesus Christ, who imparts them to us. And this is the important thing for a true worker and helper of others. If we make his thought effective in our consciousness, we shall get the greatest wisdom possible. What, then, is Christ's supreme thought of God? Just this: God is "your heavenly Father." "My Father" is on the tongue of the lad in the temple. "Your Father" is his constant refrain to His disciples; and "Father" is the one quieting word amid the darkness of Calvary.

And then Jesus thinks of God as the Universal Servant. He said: "My Father worketh even until now, and I work." We might paraphrase Jesus' words in this way: "My Father made the sun to rise; He makes the lilies grow; the falling sparrow is a signal for His regard; He moans by

the bed of the sick; He is pumping tides of health through men; He yearns over the prodigal; He cheers the faint; He heartens the discouraged. My Father works and so I work, and so ought my people to work."

Jesus also reveals God as a great Name for healing. There are more miracles of healing in the New Testament than anything else. More is said in its behalf than any other commission. And the last great command of the Father through His Son is: "In my name shall they cast out devils, and they shall lay hands on the sick and they shall recover."

Let the worker then saturate himself with what Christ says, and it will bring faith, confidence, intuition, wisdom, and leadings that will beget the power of healing. Try and make yourself "a candle of the Lord" for others. When a life is set on fire and is radiant with consuming love, it will invariably set other lives on fire. Our own burning life is always a path to victory for Jesus Christ in us.

Let the helper be sure that he is a "sent" man. No one should attempt such important work unless he has the divine ordination. Then he has the confidence of the Spirit and faith in his mission. The Lord will go with him and before him, making ready the needy ones.

Do not work for money. "While the labourer is worthy of his hire," to get materialistic is to lose the glory of your work, and to dim its power of the results sought after. It is claimed that some of the men whose names are household words

for wonderful results in healing at the beginning of their work, lost this power because they became corrupted with the money side of this field of need.

If you go always into your closet and ask for wisdom and the spirit of Christ in your soul that you may be directed aright in speech and action, you will be kept in the path of power. It is well to remember that no one can baptize himself for this kind of work. You are the instrument. Keep it in tune for the spirit to work with and use.

Get identification. "To as many as received Him, to them gave He power to become the conscious sons of God." As long as we live or identify ourselves with mortality we are mortal. So long as we think we must be ill, so long are the days bringing weakness. When we put off the old way of thinking, and put on the new way of identifying ourselves with God, we pass from under the law of weakness and disease to health and power.

We must learn to transfer from the human to the divine. Jesus said: "The works that I do shall ye do also." Try to realize your possible self in His life and demonstration of help. Leave your former conceptions, to follow Him. Such a study will lead to newness of life and plenitude of power. "Ye shall have power after the spirit of wholeness comes upon you." Jesus is identified with you as He was with His Father. "Thou in me and I in them," is this identification.

The healer must see himself as the embodiment of the principles of God's truth and power, and he must develop this consciousness until it is his without having to think it out or affirm it. "The con-

sciousness of God alone can give him the sense of authority over disease." Only the realization that it is "the Father in me that doeth the works," can give him clear vision of the source of power and how to apply it.

The healer must believe not only in God but he must believe in himself as God's man, otherwise he cannot inspire faith in his patient, and without this conviction, his work will be limited. He can learn by studying the example of the Apostles. They had received the commission to "heal the sick." And they went and did it because they had seen it done by Him. They tried it and it worked. As their perception of God grew and they exercised it in faith, they came to the place where they received the power to heal.

It is always what a healer is in spiritual consciousness and soul unfoldment that decides his power, rather than anything he does, or says or believes.

Mental healing is dwarf work compared to the spiritual. It is touching the surface and not the deeps of a man's being. This is the work wholly of suggestion, while the other is the ring of "thy sins be forgiven thee," embodying the highest law of God.

From Japan come the dwarf pines. The tree lives in a little clay pot. The Japanese have made an art of developing these trees. They pinch off the new growths. The expert cuts away each growing tendril and root, turns the end of the twig back into its bough and thus dams up the sap. He confines the growing life. When years have passed,

the dwarf tree gives up in despair. The tree that should have unfolded into a giant of the forest remains a perpetual dwarf living in a little clay pot. This cribbed, cabined and coffined tree is terrifying to a man of vision. The expert knows that no dwarf does the big things of life.

Do not despise yourself by simply doing the mental work, the dwarf side of human nature; go into the life that can create a "Hallelujah Chorus," or a "Ben Hur," or a movement of spiritual relationship that shall save the world in its vital hour of need. Let us go beyond "the pauper and ragamuffin movements," of the hour, to the wealthy, kingly and Christ-robed truths of spiritual healing. If we are to give, let us give the best.

You can have dominion for your work. It is one thing to own a big, powerful motor; it is quite a different matter to run it. But you possess intelligence, power and life, the same as you possess the alphabet or the multiplication table. You possess by understanding it. You can take all you want of the alphabet and still there is enough for every one else. "All things are yours," because you have God. Therefore in Him you have all things to make you efficient. Claim your own in Him. As the acorn unfolds the oak, so can you unfold help and life through God.

Your standard of asking and working is found in Paul's statement in Ephesians, where he says: "According to the riches of his glory." This is a great thought for us. What is the standard of our asking? Oftentimes it is according to our weakness, our doubts. It may be according to our

needs. But we are to ask God according to His glory; according to His riches. This would bring us the best, and we would not lack anything. With these things we can offset our weakness, the world's power, the lack of faith on the part of the patient, and feel that we cannot go down.

Look at the petition that is brought forward by Paul. "That ye, being strengthened with power by His Spirit—." This is the Spirit that laughs at impossibilities and overcomes all difficulties, such as Red Seas and the enemy opposed to us. "In the inner man," shows that down in the lower recesses of our subconscious mind there are great reserves, that can be called forth by a petition in Christ's name.

Get detachment to help others. While staying in the barracks a soldier often accumulates about himself a store of personal belongings. No matter how important they seem to be to him, and how legitimate, when the marching orders come, he must lay these things aside. Only the things that he needs will he be allowed to take with him.

Many of our weaknesses, troubles, lack of power, interest, and ability to go forward for our Master in His special work comes from too closely identifying ourselves with the things that surround us. The helper must get ready to do "the one thing" for which he is called.

Now attach yourself to God; to the Word, to the Spirit. This will take you to the doorway of power, wisdom and insight. Here you will get to the Christ of you, not of somebody else. What-

ever you take of Him, declare for Him, is done for you, is manifested through you.

Follow your intuitions. They come to give you light and direction. It is the light that you are to follow step by step till you reach the desired goal. To follow a ray of light is to come to its source in the sun. To follow truth of any kind, is to come to all truth in the end. To follow intuition, given by the Spirit, is to come to the success sought after.

The story is told of a farmer whose barn was some distance from his house, and when he would go out of his house after dark to go to the barn he took a lantern. A motorist who was staying at the house thought he was very foolish to try and find the barn door with so small a light, and he offered to loan him his searchlight. The farmer said to him: "I do not need to see the barn door. I use the little light I have, which is just enough to show me that I am in the path. I put out one foot where the light shines and then I find the place for the next step. I go on this way, and after awhile I reach the barn door."

Here is partial wisdom. If we use the best light we have we will get along faster and more safely and surely. We will be able to work out our problems. It is not necessary for us to see the end of the work that we are after. All we have to do is to go on using the highest understanding of truth that we have. Then will come to pass the saying: "No good thing will He withhold from those who walk uprightly."

Keep away from discouragement. A worker of the Lord has no right to be dwelling in this field,

and should not even look over the fence. In a fable which I once read, it was told that the devil one night held a sale and offered all his tools to any one who would pay the price. These were spread out for sale, some labeled hatred, envy, sickness, jealousy, sensuality and despair. They were a motley array. Apart from the rest lay a harmless looking, wedge-shaped implement marked "Discouragement." It was much worn and was priced above the rest, showing that it was held in high esteem by its owner. When asked as to the why of the price, the devil replied: "I can use this more easily than any of the others, for so few know it belongs to me. With this I can open doors that I cannot budge with the others, and once I get inside I can use whichever of them suits me best."

This fable has a wide application for helpers and receivers of healing. There is nothing for us in discouragement. There is much for us in "pressing toward the mark of the prize of our high calling in Christ Jesus."

Get expectancy. You must not only perceive truth, but there should be a mode of bringing it into action. Intellectual perception does not always produce activity. Expectancy comes from believing. The disciples were expectant. Christ assured them that He would return and they were expectant of that promise." "I will be with you," is our help to-day. Expectancy calls out the creative action; it makes for a feeling that excites into action that produces results. Believe the Word; affirm its promises; give yourself to the Spirit, and you shall be able to do in His name.

Fear not the disease, but see the power of God that can take care of the disease. Disease is real, but Christ is more real, and Christ, when rightly claimed and received by faith, removes disease by His mighty touch. Spiritual Healing, therefore, is just the simple, old-fashioned belief in the veracity of the Word of God, and its foundation principle is neither more nor less than this: "Jesus Christ, the same yesterday, to-day and forever."

Christ is out of natural sight, but not out of touch. And just as the atmosphere can bring from yonder sun in the far-off heavens light and heat and radiate around us on earth, so the Spirit can bring from the presence of Christ His life and strength and give us His life. Just as the prophet of old threw himself upon the lifeless boy, until the cold clay was warmed again by the touch of the prophet's flesh, so our blessed living Elder Brother takes us into the embrace of His personal life and power and quickens our form into His very life.

In an old castle there lived a father and his son in great want. They had a hard struggle to get along. But for a long time there had been concealed within the castle very valuable jewels which had been placed there by a remote ancestor so if there should be any need in the family life, that need could be met in the sale of the jewels. One day the father discovered these jewels and sold them for a large sum of money. At once he found himself rich in means and he supplied himself and

son with the things that made for their happiness and joy.

God has done the same thing for us in His Word. But He tells us that they are there, so there may be no want to us. "No good thing will he withhold from them that walk uprightly." Then there are supplies for our wants whatever they may be. They are in ourselves through faith in the Word and His Spirit.

Go forth to your work with sympathy. That is the way God came to us. He could not do much for us until He came in the Person of His Son. Throw your heart into the work. It is the magnet of attraction, and the way into other lives. This will make a union that brings about co-operation. First, there is the recognition of the healer of his oneness with the Spirit of life; then, second, the realization of the patient's oneness with the same source, and finally active co-operation with the Spirit by whose power, health and peace are to be restored. There is no other way for fellowship than this. In the Spirit all men are one. It is in the outer life, in their arguments that they are inharmonious.

I recall that once I went to see a poor family whose little daughter was ill with infantile paralysis. After giving advice and praying for the little one the mother said: "How much do I owe you?" And I said: "Nothing, I am very glad to help you." Instantly, the curtains spread open and out rushed the father of the child, crying: "My God, I believe in this kind of Christianity. They have stripped me of my money elsewhere, but

you make me believe in Jesus Christ." Sympathy makes us one in Christ Jesus. The world needs this grace of help right now.

The helper can go to others with his work in Christ's name with any of the following methods:

Give the best instruction possible in the Word of God, and state wherever possible like cases that you have seen helped. This begets faith through experience. This is testimony. The greatest asset the Christian Science people have is not their book, but their testimonies in prayer service and magazine.

Anoint with oil and use the prayer of faith. James 5:14-15. Then there is the laying on of hands by those that believe. Mark 16:18. Next, we have the direct prayer of faith by the individual. "If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you." John 15:7.

Then, there is the prayer of faith with and through one or more intercessors. John 4:49-50. "Go thy way, thy son liveth." Matt. 9:2-8: "They brought to him a man sick of the palsy . . ." Matt. 18:19: "If two of you shall agree on earth as touching anything that they ask, it shall be done for them of my Father who is in heaven."

Teach your patients or friends to be patient in any delay. The presence of God is not intended so much to be a sudden acquisition in its glory as a steady accumulation. No gain comes from a hurried waiting on God. Tourists sometimes rush through a wonderful place and there comes only a

passing impression. Those in need must fix their thought upon Jesus. In the beholding comes the transformation.

Use the desire of the needy one for healing as an indication that God will meet it in power of health. Desires are prophecies; they come that they may be gratified. They are promises of wealth of healing. Desire is to have its reward, else it would not be in us. A heart burning for God to come and heal is one of God's prophecies in man. Make good use of it and it will be an all powerful faith propulsion to get from God what is needed.

Be sure and impress upon your patient that the personality of the human healer must not loom up in their eyes. The apostles felt this, when God through them healed the lame man from birth. They protested against any thought of themselves by saying: "Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of our Fathers hath glorified his servant Jesus."

It is to the Lord as the Healer that the sick person is to look; it is the faith which is in Him that he is to exercise. The presence of the spiritual will be seen in those who thus approach their work.

There is no doubt but what the healer can bring added power of faith to the one needing help. If community-faith were far stronger and more widely diffused, the works of healing would be greater.

Do not rehearse too much of the conditions of the sick one. To do this is to get a mental image that hinders the work. Look through the condi-

tion to God. Turn to your divine parentage and see the perfection you desire coming.

Oftentimes the healer must practice the confessional in principle at least, so as to give the patient relief of mind. Occasionally it requires skill and a little time to get out the hidden trouble, but no headway can be made until it is done. Half of the illness from all causes will begin to show improvement when a full confession of the life is obtained.

The healer must challenge the power of initiative in his patient. "I've tried everything and failed" is a common report, and "I have lost the power to really try again," is another report. This must be met with the fact all success comes in "cans," but failures come in "can'ts." He must be shown that his thought of himself as being unable to get well does more to keep him sick than anything that may be really the matter with him.

Now let both healer and patient absent themselves from all physical sensation and enter into spiritual communion with God. You must rise above the physical to win.

In the mental, man is made conscious of what he is himself; in the spiritual, man is made to realize what God has for him. In the mental, man has a body and mind as the content; in the spiritual, man has a body, mind and spirit. In the mental, it is casting out evil by the stronger relative good; in the spiritual it is transmitting the life of Christ to the whole man. In the mental, "as a man thinketh so is he;" in the spiritual, man becomes what the Gospel has for him in Christ

Jesus. Up into the spiritual we must go to get the work that is full and complete.

Now let the patient plan for a flowing in and you plan for God's flowing out through you. You are now a channel of blessing; an instrument of service; a contact of God's power or Spirit, to the needed life, that is seeking for the manifestation. Just as a preacher must be sent for the people to hear, so must the healer come that the patient may be healed. God has ordained human instrumentality in His work. Just as Philip was sent down into the desert to meet the man of Ethiopia and he said to him: "Understandest thou what thou readest?" and he replied: "How can I, except some man should guide me?" so the Lord sends His servant with healing gifts to help his sick ones.

Let the needy one be receptive. No sick one can get help who doubts and disbelieves the word. "Signs shall follow them that believe these things." Here is God's check for you. Use it saying: "It is mine to do the thing that seems impossible." Healing is something TO BELIEVE FOR. Go on your way as though you were well, thinking faith, speaking faith, acting faith. The exercise of faith will bring the manifestation.

We can help others by what we think is absent treatment, but which is really present treatment. Exchange of thought between people without wires or other visible means of transmission is called telepathy or thought transference. This method of help implies separation, space and other material concepts of mortal thinking. But in the All-Presence of Spirit there is a consciousness of unity

that annuls all separation, time and space. All who come into fellowship with Spirit are in eternal unity, and God being everywhere their communion is instantaneous and unobstructed even by a concept of personality or locality. In this realization thoughts do not have to be "sent." Healer and patient are together in spirit. People can be ministered unto in all parts of the world without seeing them.

I have had some patients that could tell the exact time I was praying for them. One woman set her watch with mine and asked me when I came to church next day to bring a piece of paper on which should be marked my time of devotion for her. I agreed, and did so. Putting my piece of paper down with the time marked on it, she put her piece of paper down with the time she thought I was working for her, and the time was exact. This to me was one of the most remarkable instances of telepathy that I have ever experienced.

One of the most interesting cases in my work was that of a man who had laid unconscious for many months, and of whom the doctors said: "He cannot recover." A friend, hearing me, wrote a sister and she tried to get me to come and see her brother, but an appointment elsewhere in the state prevented. However, I opened up correspondence with the sister and it was planned that three times a day, wife, sister and nurse should come and put their hands upon his head and ask God to bless his subconscious mind, so that it would take direction to absorb the clot of blood on the brain and give the man his consciousness and physical powers

again. I agreed to go into prayer with them at the appointed time. All carried out their parts, and in eight days the man came out of his unconsciousness and his recovery was rapid from that time. He testified of the power of prayer and of the help of one who may be absent. Years later I saw this man, and I have his testimony in a wonderful letter to me, as well as that of his sister.

Healer and patient have wonderful possibilities in God. There are many wonderful possibilities in nature—many elements—oxygen, hydrogen, radium and helium—but no element finds itself until it unites with something else. The sun touches the seed and it becomes an orange, a peach. Nature touches the silicon and the sand and it becomes an opal. Fire touches the carbon and it becomes a flashing diamond. A chemist can touch the rags and they become white paper. Unite various elements like oxygen and hydrogen that mean nothing in themselves, and you have golden vineyards, meadows, living beings, and vital energy.

Not otherwise is it in our relationship to Christ's life and power. United with Him, all things are possible. Out of weakness comes abundant life; out of sickness comes health; out of sin comes forgiveness; out of sorrow comes joy.

A great writer gives us the secret of all realization when he says:

"Are you in earnest? seize this very minute:
What can you do, or dream, you can begin it.
Boldness has genius, power and magic in it,
Only engage, and then the mind grows heated;
Begin, and then the work will be completed."

The helper must not be a bigot. He should be glad to co-operate with all true agencies that are in harmony with God's Word. He will work with the physicians sometimes, for did not Jesus say: "They that are whole need not a physician, but they that are sick." Also Solomon said: "There is a time when in their hands there is a good success." Ecclesiasticus, 38th chapter. He can join with the psychologist who knows how to use the mind, and make it effective in healing mentally. This may lead on to the greater work of spiritual healing. But never forget that whatever system is used, there remains the changeless fact: "I am the Lord that healeth thee."

A PRAYER FOR THE HELPER

O Christ, who hast given us the command to come and lay hands upon the sick that they may recover, we come to Thee, believing Thy word. Cast out all the pain of mind and body of this Thy servant, and grant that health may be restored as we lay hands upon him "in the name of the Father, the Son and the Holy Spirit." Strengthen his faith, fortify it where it is weak, and perfect him in Thee, so that he may now realize that he is a branch of the Vine and that the Vine life is now infusing healing power into his body, that he may bear fruit unto Thy honour and glory. Be present, O Lord, now, as we thus believe and pray, and may it be unto us: "That where two or three are agreed touching anything in Thy Name, it shall be done unto them." Amen.

A PRAYER FOR THE NEEDY

O God, Thy will for me is Thy health. In Christ I see Thy perfection and Thy demonstration of power. As He healed when here on the earth, so to-day He can heal through His Spirit. Make me whole again as Thou hast promised in the Word. By faith I assume Thy healing; "I believe, help Thou my unbelief." I grasp the Word of Life and the good Thou dost hold out to me. I would affirm that I am a branch of the Vine, and that Christ's power is now coming to me. Amen.

WHEN IN DISTRESS PRAY

Lord Jesus, it is not Thy will that I should suffer thus. Take it from me, I pray Thee, and fill my body with Thy health and life. I know that Thou wilt deliver me when I come to Thee with faith, and therefore with the knowledge that Thou canst succor me, I put my trust in Thee and grant that my fear and pain may go in Thy love. Amen.

IV

JESUS' METHOD OF HEALING

THERE is the legend that at Thermopylae, just when the battle was hanging in the balance, and it was not known whether the faithful Greek or the infidel adversary was to win the day, there suddenly appeared upon the field of battle a man who had no corselet on his back, no plume upon his head, and no spear in his hand, but who was a farmer, who had only his oxen, and behind his oxen the plow, with which he had been toiling; and so eager was he for the victory that he drove a furrow right through the heart of the enemy's line, and thus making the break that enabled the loyal soldiers falling behind him to win a great victory. When the battle was over they tried to find out who the humble plowman was, what was his name, where had he come from. But they could not find out, and going to the oracle, this was the reply they received: "What says the oracle, save but just this: 'We praise him, helpful, whom we call the holder of the plowshare. Great deeds ne'er grow small. Not so the great name.'"

Christianity has a great name; a great helper; one who goes before us; one who struggles with us; one who gives us the victory. We know His name, for He hath revealed it unto us; it is Jesus. He

has plowed through sickness and death for us. He has made the way; He shows the method. Let us go with Him in this matter of healing.

It is a great thing for the quarry when the sculptor comes to pick out the piece of marble upon which he is to put his genius and work. It is a great thing for the canvas when the painter comes to it, to give it life and beauty. It is a great thing for the organ when the player arranges the stops and places his fingers on the keys and brings out its melody. It was a great thing for this world when Jesus Christ came to it, to bring out of it new bodies, renewed minds, illuminated spirits.

Jesus coming to this world brought out three great things, Teacher, Healer, Saviour. This is seen in the question put by the messengers to Jesus who came from John the Baptist, asking: "Art thou he that should come? or look we for another?" Then Jesus, answering, said unto them: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Luke 7:20-22. Jesus gave a clear statement of His program on the earth. It was teaching, saving and healing.

Christ has been acclaimed as Teacher and Saviour until to-day, He is supreme in these fields. But Christ's claims as a Healer to-day are disputed. That He healed when on the earth is not disparaged, but that He still, through His Spirit, heals the weakness of the body, is not accepted by the multitude.

May not Joseph Parker be right? Many years ago, when asked if there was spiritual healing to-day, he said: "Did the disciples heal? They did. Was their healing medicinal, surgical, mechanical? It was not. Was it Spiritual? It was. Is Jesus Christ, the same yesterday, to-day and forever? He is. That settles it. He can heal to-day."

Christianity begins with Christ, who was God manifest in flesh, for the inauguration of such a movement. It has a source of life and power in it.

Material evolution begins nowhere and ends nowhere. It extends back into hazy millions of years, but it does not begin with God, because it is purely materialistic, and God is not constituted of material substance. So it begins with force and matter. But it requires a good deal more of faith from the outset than does Christian Theism, since the latter assumes only one thing, God. If we begin with Christ, we can quickly trace our help and see that there is a personal power working in His Holy Spirit to-day that will help us. We are not "Fatherless," nor "Christless," but have "One mighty to save."

Some one asked where Italy was six centuries ago and the answer was: "Under the hood of Dante." A very good answer. Where is the Church to-day? Under the hood of Christ, would be my answer. Where is healing to-day? Under the power of Christ, is my answer. The acknowledgment of Christ for healing to-day, if accepted by the reason, should answer all our unbelief about this question.

Jesus performed thirty-three miracles in the

New Testament records, and twenty-four were for the cure of the sick. So far as Jesus was a representative of God and His manifestation of divine power, it shows that God was more interested in the sick than in anything else. More is said about healing, than baptism, church government, or ritual. This is not saying that these latter are unimportant. But if much speaking and working emphasizes anything, it does show healing to have the pre-eminence in Christ's daily work.

Read what Jesus said about healing in the records. "Into whatsoever city ye enter, eat such things as are set before you: and heal the sick that are therein, and say unto them, the Kingdom of God is come nigh unto you."

"Go your way, and tell John what things ye have seen and heard: how the blind receive their sight, and the lame walk, and the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

"Whether it is easier to say to the sick of the palsy, thy sins be forgiven thee; or to say Arise, take up thy bed and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house."

"Go thy way; thy son liveth."

"I will, be thou clean."

"Rise up and stand forth in the midst. Stretch forth thine hand."

"I will come and heal him."

"Go home to thy friends, and tell them how

great things the Lord hath done for thee, and hath had compassion on thee."

"Come out of the man, thou unclean spirit."

"Somebody hath touched me: for I perceive that virtue hath gone out of me."

"Be not afraid, only believe, and she shall be made whole."

"Daughter, be of good comfort: thy faith hath made thee whole; go in peace and be made whole of thy plague."

"Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him."

"Thy brother shall rise again."

"The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

"Wilt thou be made whole? Rise, take up thy bed, and walk. Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

A study of these healings of Jesus shows that He began His ministry with many miracles of healing. He began by healing the people without being asked. Why so? Because, nobody knew He could heal until they saw Him do it. He healed to establish His authority, and He testifies to this statement.

Jesus did heal some people without a call for personal faith on their part. A sick man lay helpless, not knowing Christ, and he is suddenly commanded to rise, the command carried such confidence and inspiration, that he obeyed and was healed. John 5: 1-9.

Some people were healed at the request of their

friends and because of their friends' faith, as the man borne of four, and the centurion's servant. Mark 2: 3-5.

Of some people Christ clearly demanded faith. "Believest thou that I am able to do this," and "According to your faith be it unto you."

In some places Jesus did not heal because of their unbelief. But there is not a single recorded request for healing by anyone in need and coming to Him, that was refused. He healed all who came and asked for it. Mark 6: 5.

Jesus also showed that not all cases of disease came from sin. He said: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest." John 9: 3.

All the cases recorded were cases of full and complete healing. "They were made perfectly whole," is the complete story.

Jesus gave a certain sanction to material means in some cases, as when we read: "He spat on the ground, and made clay of the spittle, and he spread the clay upon the eyes of the blind man." John 9: 6.

Wherever Jesus went He destroyed all disease and healed all sickness in those who in faith sought His help. If sickness had been the loving correction of God, He would by such healing oppose His Father's will in doing it. That He wanted all to get well is related in Matthew where we read: "He healed them all." Is not this a sufficient revelation for us of God's will to heal?

We read: "Ye are complete in Him," in whom all fullness dwells. This comprises in its grand

scope every provision for needed help for all the needs of the body. I cannot believe that God's method of dealing with sickness is identical with sickness as dealt with by the physician. This would bring God into accord with material means only, which is utterly impossible. There is a warning to us of a certain value in Mark 5 : 26, "And had suffered many things of many physicians, and had spent all that she had;" and Luke 8 : 43, "And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any—" show what we may suffer in the hands of a doctor. The spiritual must be stressed as most important for all healing.

It is a significant proverb current among seamen: "Two captains sink a ship." Body and soul; material and spiritual, cannot both at the same time successfully captain a man. Something must be on top, and that top ought to be Christ in man. Pre-eminence must be given to God.

It will be helpful to note that there are seven symbols or figures given in the New Testament that set forth the union with Christ with His followers. There is the animal, in which we have the shepherd and the sheep. There is the vegetable, in which we have the vine and the branches. There is the mineral, in which we have the building and the stones. There is the family, in which we have the body and its members. There is the political, in which we have the state and its citizens. There is the marriageable, in which we have the bride and the bridegroom. There is the spiritual, in which we have the spirit united to us, and in us.

The first six of these can be broken. The sheep can be separated from the shepherd; the branches can be broken off from the vine; the stone can be taken from the building; the family can be scattered; the limbs can be severed from the body; the bride can be divorced from her husband, but you cannot separate spirit. All this tells us that God is in us to help, save, and vitalize us through Jesus Christ, to keep our temples in repair.

On the margin of Dwight L. Moody's Bible were found these words: "If God be your partner, make your plans large." There are wonderful things for us in the Christ life, if we will but claim them. All that we need is there in Him. Complete provision has been made for us to receive what we require. Have we faith enough to come and take our rights in Him? If we are poor, it is because we are not living in our divine relationship. We are in the far country, instead of being in our Father's house of wealth, health and happiness.

Jesus revealed in His work the character and will of God. Wherever He found opportunity, He not only forgave sin, but He also healed the sick. This indicates the divine will. If there be a God, then He is a God of love. If Christ is in us, it holds the promise of a salvation that meets every need of our life.

A little girl and her pastor had a beautiful friendship. She was away from the city when his birthday came, and so she wrote him a letter in which she had this sentence: "And now, my dear pastor, I hope you will live your whole life."

Is not this the wish of our Master and Friend,

Jesus Christ, as He writes to us in His endearing words of cheer and love?

Turning to the methods of Jesus' healing, we find that Jesus used a touch, a word of command, telepathy and suggestion. All these indicate methods. The touch is seen in the blind men and Peter's wife's mother. Matt. 9:29; Matt. 8:15. Who cares for blind men? Earth's answer is disappointing; but heaven has a big, wonderful answer in Christ. The hand that hammered out the stars and set them together in their places is touching the eyes that are dead, and they see. Oh! the power of that divine touch!

Christ used a word of command when He told the ten lepers to go and show themselves to the priests. "And as they went, they were cleansed." Luke 17:14. There is power in Christ's command. Obedience brings the blessing. Forget not the mother's statement: "Whatsoever he saith unto you, do it." John 2:5.

Christ's use of telepathy is seen in the nobleman's son. He said: "Sir, come down ere my child die." "Jesus saith unto him, Go thy way; thy son liveth." John 4:50. To have faith in Christ is to make the channel through which healing power is communicated. Spirit knows no distance, and for Christ to think healing was to give healing anywhere. When we learn that "In Him we live and move and have our being," and that to think God is to touch God, we shall discover our deliverer and helper.

Did Christ use suggestion? Why not? "An artist is not less an artist because he uses a brush

instead of his fingers! Jesus Christ is no less in power because He produced some of His results by an exercise of power which moved His objects along the shortest line for the needed result. God established the law of suggestion, and why should not Christ use it in commands and statements of faith! Christ put His fingers into the ears of the deaf and dumb man and he touched his tongue. These were mighty suggestions that resulted in faith and healing of the man. When Jesus said: "Thy faith hath made thee whole," He revealed the value of auto-suggestion. A word of caution must come in here. "Thy sins be forgiven thee," is not the ring of suggestion, but a spiritual event of the highest type and character.

Let us now turn to five healings recorded by writers as to Jesus' method of meeting those that had need of His saving power.

In Luke 18: 35-43 we have Christ on His way through Jericho and a blind man sitting on the way. Two men got the Master on His way through Jericho, one as He went in and one as He came out. They were Bartimaeus and Zaccheus. As Jesus comes along the blind man can do two things. He can sigh and think of his condition and say: "I have no chance, because there is no one to lead me or help me."

So some sit to-day. Jesus is passing by, but He is within reach. He who has healed and helped thousands of poor, crippled souls, is at hand. Do you sit and say: "What is the use, I cannot get to Him; I cannot find Him"? If the blind man

had done this he would not have had any place in the Bible.

We must pass through the crowd of obstacles, inability, our loved ones, our thoughts, our sins, our weaknesses and press our way through to Jesus Christ.

What is the other thing this blind man can do? He can cry out: "Thou Son of David, have mercy upon me." "Hold your peace," some said to him. But he said: "You can see him and I cannot. He has saved others and He may save me." And he cried aloud. The leper could come in ahead of him; the poor woman could come and touch the hem of His garment, but Bartimaeus could only cry. And this one thing that he could do, he did.

Would to God I could arouse all who need help to cry unto Him. If you have a greater need than others, then you surely have a greater claim. But you must press that claim, if you would get His help.

What did this blind man know? He knew he was blind and that Jesus was passing. That was enough to get help and salvation. It does not take a great amount of knowledge to find Jesus Christ if the heart longs after Him. Wonderful experiences can come to people who are in sin and sickness, if they will cry out to Jesus when He goes by.

Jesus stood still. "And He commanded him to be called." All those who had reproved him are now anxious to help him. Bartimaeus is the most important person in Jericho now. May be that it was so in Heaven. And Jesus said: "What wilt thou that I shall do for thee?" "Lord," cried the

man, "that I should receive my sight." There comes a time when a man realizes that one thing is more important to him than any other thing. Strong, vigourous, healthy men, have no interest in healing oftentimes, until they are laid low. The world is not very sympathetic toward others, but it feels its own sorrow quickly. The perfect man, the mighty man of the world, Jesus, is keenly sympathetic, and so we hear Him say: "Go thy way, thy faith hath made thee whole."

This shows us that Christ has come into the world to DO IMPOSSIBLE THINGS. Nothing is too hard for Him. Be not discouraged, but cry out to Him for there is within your reach a power that can bring to you what you need.

Our second healing method of Jesus Christ is found in Luke 7: 1-10. It pictures to us The Centurion's Faith.

Notice that the centurion's faith began in a germ. "He heard concerning Jesus." Reports brought him news about Jesus, and they were most favourable, and mighty interesting. "He heard." Yes, "faith cometh by hearing and hearing by the word of God." We ought to read more about the Master. Doing so will reveal that He alone can arrest the tragedy of human life. The best news for the old world right now is Jesus.

Next, observe that faith pushes on to the bud, from the germ. "He sent unto him the elders of the Jews." Faith must incarnate itself; must clothe itself in action. "What doth it profit, my brethren, if a man say he hath faith but have not works?" So when this man sent elders his faith

was vigourous with good common sense. It moved the Saviour, so that He marveled.

Jesus in His work always asked for a faith that was strong enough to make one willing to put forth the needed effort of will in order to attain it. This is the reason that He often asked, "Hast thou faith?" or "Wilt thou be made whole?" Human life is often held in the grip of weakness and failure because we make for ourselves prison-houses from which we cannot escape. We must want the noble life strongly enough to act upon the want, to break away from the old and take up the new. It is not the gospel of hope which is needed, so much as the gospel of stir and challenge. The movement of resolve brings with it the Divine power to achieve. Now it is the simple get-away to Jesus that brings divine help.

Now we see faith in the blossom. "But say the word, and my servant shall be healed." He sensed the power behind the need. Jesus can instantly send power of healing to the body of the servant and give him health. What is distance to the Lord Christ? "Bodily localized in space for the time being, yet was He the Master of immensity, out of Whom space is spun as the spider spins its web." So is it to-day. He can come faster than the cry for help; He IS HERE. Seek the faith that walks without the aid of the tangible; runs without the evidence of the material; flies without the wings of the visible. Such faith clings to the skirts of the Almighty; it reaches Divine ears and gets Divine aid.

Faith's final step is confirmed in fruitage. "And

they that were sent, returning to the house, found the servant whole." "Thus faith begins by hearing, incarnates itself in doing, honours God by ignoring obstacles, and crowns itself by receiving heaven's wholeness."

Our third healing method of Jesus is found in Mark 3: 1-5, where we read about the man with a withered hand and how Christ healed him in the synagogue and on the Sabbath day. What lessons do we get here? That where Jesus is, there is healing. When Christ entered the synagogue that Sabbath morning, healing came for the needy one. If Jesus is in any church to-day, or at any service, healing is there for the sick, just as much as salvation is there for the sinner. We do not say that one is as important as the other, but we do say that Christ brings just the help that one may need. Yet how many, in practice, believe this? How many ever give a chance for such kind of work to be done? Too few give a chance for salvation, but rarely one, for healing. Hence we are practically sending our own away from our doors WITHOUT HELP.

We learn that there is nothing so holy and important as to make healing out of place. Even if it was the Sabbath, Christ healed. The presence of Christ anywhere means help for the sick if there is a chance for Him to heal. We are told: "That he could do no mighty works there because of their unbelief." We have supposed this to be related to the past and to unbelievers, but may it not have an application to "The House of God," and to believers? We feel that this is true. We would be

glad to omit such a harsh statement, but truth must be spoken here, for its effect upon the true seeker after light and truth.

Jesus said: "Stand forth!" He was not ashamed of His work of healing. He did not take the man into a corner; or into some private room, but there in their presence He healed the man. Many of us to-day are fearful of the consequences of trying to lay hands upon the sick; to pray for their healing; to say anything about it from the pulpit. But the time has come for the ministers of Jesus Christ to look into this matter carefully and discover the rights of the sick to the helpful prayers of faith from their lips. There is no one who can gainsay such rights. We have leaned too far in the opposite direction and made possible new movements without the Church that are growing rapidly because of this lost art and lack on the part of God's servants.

"Stretch forth thy hand!" Christ first forms faith, and then He calls it into action. We must do whatever He commands us to do. "All things are possible to him that believeth." "Signs shall follow them that believe."

I am sure if our corporate faith were greater in the Church, we would see more of God's power in healing. The disciples could not heal the epileptic boy, not because they had no faith, but because they did not have sufficient faith.

Not all of our Lord's healings were instantaneous. There was the man blind from birth whose sight was not restored until he had the one touch

more. Spiritual conversion is by no means done at once in some people.

"Whatever the need, there is one touch more coming if it is necessary. Hold to the fact that Christ is not going on to leave you," if you desire Him to stay. He is going to complete the work needed in you. Trouble makes the shepherd stay closer to his sheep; the mother to the child; the Christ to the needy one.

I know of no passage in the Bible which shows that God intends that some people shall suffer disease, pain, that they may be benefited thereby. I know there is that passage which says: "Whom the Lord loveth, he chasteneth." And over in Revelation it says: "As many as I love, I rebuke and chasten . . . therefore repent." These are words to be received in love, remembering that it is only by suffering that we can be made perfect. But there is no warrant here for the idea that there is to be an infliction of sickness as a punishment or a correction. No human father would do this, and neither does God.

As a fourth healing method of Jesus we have a most interesting case in Luke 8:43-48. Here is a woman who had an issue of blood twelve years and spent all her living upon physicians and neither could be healed of any, who through Christ finds a perfect restoration of health. Some writer forgotten by me gives us an interesting division for this story. It is "NOBODY, SOMEBODY, EVERYBODY."

First, we have Nobody. She has no name given here. She was enfeebled by twelve years of sickness. She had spent all upon physicians and they

did nothing for her. The very sympathy of those about her, most likely had been spent, and they had got used to seeing her as she was. She was nobody. She so felt this that although Jesus was passing by, she did not dare to ask Him to heal her. Yet she said: "If I may but touch the hem of His garment, I shall be made whole."

How many poor ones like this in this old troubled world! They have been ill a long time, and in the way of those about them. Some feel that it would be a blessing for them to slip away out of earthly troubles. Some are too poor to get medical help or sympathy from those about them. They are nobodies in relationship and means.

Second, we have Somebody. Some happy chance brought Jesus that way. She had heard of Him, but now she sees Him. He is near, going by. Without a moment's hesitation she thrusts out her hand and touches Him. Instantly her faith was rewarded. She feels a healing virtue in her, and she is made whole. Jesus stops, and asks: "Who touched me?" There is a hush. The frightened woman keeps still, trembling. Peter says: "Master, the multitude throng thee and press thee, and sayest thou, Who touched me?" "But," Jesus said, "Somebody touched me: for I perceive that virtue is gone out of me." "Now this woman is somebody." And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately. Now this poor woman is somebody. All are looking at her; all

are excited about her. She is now known forever as Somebody who Touched Jesus and was Healed.

Third, we have Everybody. Jesus said: "Daughter, be of good comfort; thy faith hath made thee whole; go in peace." Now it is indeed as if she was everybody, for the work Jesus did here is for all. That is one of the reasons it is recorded in the Word. The many shall see it, and see that Christ still waits to do for them to-day.

Forget not, that she had to tell her blessing. What would have happened to her if she had kept still? I do not know. Conjecture says, she would have lost the blessing. Her testimony did bring her into richer blessings. She gets the perfect forgiveness of sin and the peace of God.

And so we must confess our blessings. Through such testimony God will help some other heart. "Go tell," is one of the commands of Jesus to those that get help by the way.

Our last case of the healing methods of Jesus, is that of The Impotent Man at the pool of Bethesda, in the fifth chapter of John.

In this narrative Jesus' attention seems to have been arrested by the plight of a man who was the worst off of all. He spoke to the one who had been thirty-eight years in his infirmity. He healed him. What do we discover here in this narrative?

A great need. Here are a lot of sick people waiting for the waters to be troubled, that they may step down in and be healed. It must have been a sad sight! But we have a sadder sight. Over three millions of people are sick in this country every day, and we are paying out twenty-seven dollars

per capita every year for medicines and doctors. What are we not willing to pay for health! What going to resorts; to specialists; to healers; to practitioners! The need is great to-day for our Christ and His spirit! Never has there been such a need as right now. Many must die unless they meet the Great Physician. It would seem as if Christ would call attention to His grace of healing now as in the days of the flesh.

Provision is made for our sickness. An angel came down and troubled the waters of the pool and "whosoever then first after the troubling of the water stepped in, was made whole of whatever disease he had." The rest were not healed. We have a better story to tell to-day. It is a fact that God has put virtue into His Word through the atoning Christ. The Scriptures teach that the redemption of the body is included in the atonement. "Himself took our infirmities and bare our sicknesses." "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." We have here the statement that the Church of Christ can step in and meet the cry of the man in his extremity, by means of a power that can heal, when all else has failed.

It is becoming more evident that the redemption of the body is seen in the resurrection of Jesus Christ, and here is where one may become consciously identified with Christ and live, for Paul says: "Having died with him, we shall live with him." We should hold to the fact that it is not only Christ's death that gives us life, but in His life we have life. Recall Paul's statement: "For

if when we were enemies we were reconciled to God through the death of His son, much more being reconciled we shall be saved by his life." We know that He suffered death for us, and in His death is our death, as though we had died. It is only those who recognize that they died when He died, who rise and live with Him. His resurrection is a fact that we need Him. And now that He is risen, His gospel is a gospel of life and not of death. Jesus Christ under the law determined our relation to sin. Jesus Christ risen and glorified determines our relation to God. When Jesus was buried Judaism ended; when Jesus arose Christianity began. Therefore those who see nothing but Jesus on the Cross will cease. Those who see the risen Christ in life, will live. They will preach the life of Christ; that He came that men "might have life and have it more abundantly." The consciousness of this does not deliver the body from sickness and pain. We find that during the experience of Jesus which led up to the cross, He was not delivered from His sufferings, although He was wont to pray to be delivered, but He was sustained under trial. The time came, however, when He was not simply sustained, but delivered. And so with us, we have for many years seen a gospel that has sustained us in our sufferings and sorrows and helped us to bear up under the most depressing conditions until death would bring us relief and deliverance, but now seeing the risen Christ, we realize that it is His life and not the death of the body that delivers us.

The deliverance from pain and the healing of the

sick, is not only a great blessing to mankind, but it also brings transcendent glory to Jesus Christ. It means the destruction of that spirit of Antichrist, which denies that Jesus is Lord and also means that Jesus Christ has come to our human nature to dwell in His holy temple, the human body.

I am sure that when Jesus left this earth, He did not intend to deprive the world of His help. He said: "I have given thy word," and then He also said: "If I go away I will send the Comforter." It is evident from the teachings of the New Testament, that Jesus intended His work in life to be carried on through the power of the gospel and the Holy Spirit. Provisions have been made for us to-day.

But there are obstacles in the way. Here at the pool, some one stepped in ahead, or the way was blocked by the many seeking to get in first. And to-day there are things that hinder. It may be we do not get near enough to Christ; we may have doubts; we may have been "careful and troubled about many things;" we may be defiling the temple of God with unholy things; we may have some secret sin in our life; we may have overworked in that which the Lord did not require of us, and thus sinned against the body; we may have feared to trust Him; and our friends may tell us healing cannot be done. But we can afford to set all these aside and take our inheritance in Christ and believe His word and act out His faith in obedience. He says: "Believe ye that I am able to do this?" and as we answer, "Yea, Lord," He speaks these

words: "Daughter, thy faith hath made thee whole: go in peace."

It is never too late to mend. One wonders that this impotent man's heart was not broken by his endless disappointment. Again and again he tried to get to the pool, only to fail of his desire, and yet here he is, after thirty-eight years of waiting, getting his chance and finding rich reward. He met Jesus and was healed.

None need despair to-day. Satan could wish for nothing more than that we give up our belief and hold to our doubts. He fights more terrifically our physical healing than our spiritual salvation. He would be willing to give us physical healing, if we would not take Christ's salvation. And sometimes I feel as if he were giving aid to many of the movements to-day who deny the deity of Jesus and His vicarious sufferings, in order to lead men away from spiritual salvation. It may be that he aids the unbelief of the Church and the ministry who say: "Healing is not for our day, but for the days of the early disciples." How shall we meet these conditions? By taking the Word of God itself and putting on the whole armour of God. If we do this: "Thy soul shall be joyful in the Lord; it shall rejoice in His salvation." "All thy bones shall say, Lord! who is like unto thee?"

Why did Jesus seek this man out of all that were in the pool? Not because of faith, because all there had some faith, else they would not have been there. Was it not because of the pluck of the man? For thirty-eight years he had been coming and holding on. This required pluck. We al-

ways admire the plucky man; we want to help him out. Jesus gave this man a chance because of his pluck. God is going to give every man his chance. He will put before us an open door, and "no man can shut it." We must be ready to go through this open door and take our chance. Mercy takes the initiative. And Christ is at His best when man is at his worst; He is mightiest when we are weakest; He is tenderest when we are frailest. When you are in need, hold to the truth that He is seeking to help you out of your troubles.

Jesus begins by trying to arouse a sense of expectant faith in the infirm man by asking if he wishes to be made whole. The sufferer does not know Jesus but goes on to tell that he has no man to put him into the pool when the water is troubled. But the sick man is aroused by some one taking an interest in him. Here is a most vital lesson for the Church to-day. We must take an interest in our sick. We must have something to put into their hands that will help them to healing and confidence for health. We must not let the new "cults" do this work alone, and slip their literature in, and we keep ours out. WE MUST HAVE SOMETHING TO GIVE AND WE MUST TAKE AN INTEREST IN OUR OWN. Not to do so, is to lose some of them to the new movements.

The waters here may have had some curative qualities, but they could not reach to the center of this man's disease. Christ did not begin with an exposition to the sick man of His own curative powers and of the inferiority of the medicinal waters. He simply moved to the invalid's relief.

The method of Jesus seems to have been to act first and let the act speak for itself. Faith was wrought upon the discouraged mind by the friendliness of Jesus. "I have no man to put me into the pool," speaks of a lack of human interest.

Here is an indictment against the Church. We have no one to put into our hands tracts of help, comfort, leading to healing. New movements have been quick to take advantage of our lack here and rush into the hands of the sick, books, pamphlets on healing. Thus many have been helped, and because of this help have gone away from the Church. Time is ripe for a concerted work to be published that shall meet this want in our Church life to-day.

Man does not need an entire creed at the outset to find spiritual healing. If he will begin to use what he has, he will find help. The chord of faith must be set vibrating. "Hast thou faith?" "Believe ye that I am able to do this?"

Do you desire a better thing? Jesus asked this man if he really desired to be cured. "Wilt thou be made whole?" Was there enough will power left in him to keep his desire alive? Sometimes a man reaches a state where he does not want to get well. When the will dies, all purpose, all ambition, all desire for better things dies also. Jesus Christ cannot do anything for a man who does not want anything, unless He can first stimulate him to want something. This man had a desire. He was always watching for the bubbling of the waters, always eager to step in, and making what effort he could, but he was always shoved aside by some one else. It was a pitiful story of hope ending

in disappointment, of effort bringing nothing to completion. His will is still strong, and to this Christ comes with a command.

With dawning hope breaking in upon the sufferer, Christ took the man's mind and will by storm and surprise. "Take up thy bed and walk!" It was an appeal to the heroic impulse of the man. If the man hesitated he was lost. And yet what an appeal! Everything in him through habit, told him it could not be done. But he said: "I will obey," and "he took up his bed, and walked."

There are times when we must storm other minds and wills, if we would help the sick. It may seem out of place to do so, but only in such storming will there come deliverance. The doctor knows the value of this storming; so does the practitioner. There are times when we must storm our own minds and wills. When the mind is renewed there will come a transformation; when our "I will" meets His "I will," the work is done. To the leper He said: "I will, be thou clean." Too often we say: "Lord, if thou wilt"—Christ's "I will" cancels the IF.

Healing was this man's if he willed to take it. He took it. Healing is ours, if we will to take it. Whatever Christ commands us to do, He gives us the power to do. There is auxiliary help for us. "Thou in me, and I in thee," says Christ. Christ can lift our faculties up to unwonted powers. "ARISE!" says Jesus to human minds and wills. The pupil must respond to the teacher; the sick to the physician; the needy to Christ.

We must co-operate, for "we are labourers to-

gether with God." "Take up thy bed and walk." The command meant that he must do his part, and he did. What we can do, God will not do. Just as we must co-operate for bread, clothes, and buildings, so must we co-operate in everything that we need. This co-operation may mean seeing a surgeon or doctor. It may mean better exercising, dieting, living, and forsaking of sin.

We may have to do revolutionary things for our healing. This man had to face the storm of criticism from the Jews for doing such a thing on the Sabbath day. But he could afford to do it, and he did so. Custom would have said: "Wait until later." But he did not, he had a chance, and he was going to take it.

God is responsible for giving all a chance. He says: "I have set before thee an open door, and no man can shut it." The man had a little strength, and he used it. There was defiance in his method against the thought of the day.

To-day we can afford to defy the inert and lifeless regulations of Church rituals and customs, the unbelief of ministers, the skepticism of doctors, the opposition of friends that would keep us back from the Christ of authority and the commissions given to the Church for healing to-day.

What did the restored man do? He went to the temple to express his gratitude. What better place? Why should not God's healed ones go to the Church and express their appreciation? Yet, what is the attitude of the Church to-day regarding such testimony? Some say: "We would rather not hear such testimony, it hurts our prayer meeting!"

Well! something has hurt our prayer meeting, but it is not this matter. Prayer meetings given up to this kind of testimony are well filled and sometimes overflowing. Why? People are getting interested in these matters and they want to hear from those who claim healing. Let those who have been healed tell their story. It will do our churches good if done in the spirit of Christ. Let healed ones know and remember that the healing of the spirit is more important than that of the body. The emphasis of the New Testament prayer meetings is with the healing of the soul. Good common sense must mark both sides in this controversy of healing.

Whatever Christ gives, man must guard. He said unto this man: "Sin no more, lest a worse thing come unto thee." This man's trouble had evidently come from some sin. Jesus gave him relief, and now that the evil consequences are wiped out, asked him to keep what had been given him.

The man went away and told the rulers of the Jews that it was Jesus who had cured him. It is well for us to tell what Jesus has done for us, for in so doing we guard and keep what has been given.

We reiterate, the greatest idea of Christ is, as a Saviour from sin. This is His major work. Apart from the Son of God, you can have a "cult," but apart from the deity of Jesus Christ you cannot have a Church, for the Church is His Institution, which He bought with His own precious blood. Cults will go down, if they have nothing but healing to emphasize, but that body of believers who cling to Christ and all His truth will stand. In His grace and in His power and in His Church,

let us anchor our spirits, our minds, and our bodies. We shall not only be safe, but we shall be saved.

"Lord, when thou wast with us the sick were made whole,
Sufferers on thee their burdens could roll—
Healing they found for their body and soul—
Heal me, dear Saviour, to-day.

When the sick sought thee with pain on their brow,
Full of compassion and mercy wast thou—
'Thou wast the same'—thou art pitiful now—
Heal me, dear Saviour, to-day.

Only a part of thy promise we use,
Pardon we take—but thy healing refuse.
Health for my body and soul, let me choose—
Heal me, dear Saviour, to-day.

Speak the word 'only'—let love be revealed—
Speak the word 'only'—and sorrow shall yield—
Speak the word 'only'—and I shall be healed—
Heal me, dear Saviour, to-day.

Lord—there is healing—and healing for me—
Blessing for body and soul I may see—
Lord, thou hast freed me—and I will be free—
Yes—I have healing to-day."

V

SPIRITUAL vs. MENTAL HEALING

WHEN I was a boy I saw a caricature of the coming telephone. A man was standing, talking to a hole in the wall, holding something up to his ear, and near by stood a group of men and women laughing at his attempt to talk with somebody, somewhere.

But that picture was no burlesque. It has become a fact of experience which we have to reckon with every day in our lives.

If we had been told during the Spanish War that an aeroplane might fly over our camp and drop bombs down upon it and destroy it, we would have laughed at that. If some one had prophesied that during this same war a submarine might enter Santiago harbour and blow up our battle fleet, we would have laughed at that. But in this last World War we did not laugh at these things. They were facts of experience that we had to plan against, and look out for everywhere.

Things that we have seen, or things that we read about through the eyes of creditable witnesses, we accept as facts of experience to-day in many things. Newspapers, magazines, pictures, all give us testimony of this truth.

Then, why should we disbelieve Spiritual Healing when it is in the record of the New Testament

that Jesus Christ and His disciples healed? It is a matter of record that the early Church healed. And to-day there are thousands of creditable witnesses throughout the world who can testify that in our day, in answer to prayer, healing has come to them, where there was sickness, disease, and doctors had given them up as incurable. The testimony of these friends would be accepted in any accredited Court in our land, regarding anything else. Why not in spiritual healing?

Mental healing is done through the mind alone. Spiritual healing is done through a spiritualized mind, or is the working of both mind and spirit in perfect accord. Mental healing can be done by any one who knows how to work the law of the mind. A man does not have to be a Christian to work the law of the mind, or to secure mental healing. A man does not have to be a Christian to grow good corn or vegetables. If he knows how to prepare the soil, plant the seed, care for the growing grain or fruit, he gets the result whether he goes to church or not. In fact some bad men in character get more off their land than some good men, who do not know how to work the laws of nature.

And thus it is in mental healing. One who knows how to use the law of suggestion over his subconscious mind gets a result that is helpful and valuable. Such a man knows that the conscious mind is the architect and the subconscious mind is the builder of the body. He knows that the subconscious mind functions all the forces and movements of circulation, digestion, heart action, repairing, and that it never sleeps. This subconscious mind

is the physician inside of him capable of doing wonderful recuperative work through conscious direction. Hence fine results are obtained in the mental world.

Some call this kind of healing "Divine Healing." It gives them a better entrance to the masses; conveys the impression that their healing is of God. They quote very glibly: "By their fruits ye shall know them," as proof of the divine favour upon them. This has caught thousands in the meshes of these men and women who are not "Christian" in the strictest sense of the word. Another passage of Scripture ought to make us thoughtful here. It is: "Many in that day will say, have we not in thy name cast out devils and in thy name done many marvelous works, and yet I will profess I never knew you, depart from me, ye that work iniquity."

If those who practice mental healing would so label it there would be no serious trouble for us orthodox people. But this would defeat the purpose of "deceivers," "false teachers," and the Evil One who is here working through vain philosophy to lead God's people astray.

These workers in a most plausible way say: "Is not God the author of all law?" He is. "Then all results from the operation of these laws are divine results?" Yes, from the standpoint of philosophy, this is so. "Then, we have a right to call our healing Divine Healing?" Philosophically this may be true, but theologically it is not true. Any teacher or cult, that does not build its system of truth upon the New Testament beliefs and the

teachings of Jesus is not true, and cannot have the Holy Spirit's sanction. Any healing that they may do, must be mental and not spiritual.

Mental healing is done through the outer consciousness of man. Man's mind is the content of power. Spiritual healing is done through the inner consciousness. This inner consciousness has in it the power of consciousness plus the Holy Spirit working and permeating through it. It is admitted that the work is done by the subconscious mind in either case. But the subconscious will do so much more when spiritualized; all its reserve and ability of infinite power is reached.

A few years ago I was asked to go and see a man who was ill who was not a Christian. I was asked to make him ready for the great change seemingly near at hand. When I came into the room, a strange feeling came over me, and I knew that he had become discouraged and disheartened in his business; that he had been unable to meet certain liabilities, and worry and fear had brought him down, and now he was about to die with acute kidney trouble. I also felt that he need not die; that he could overcome the weakness of the body; that he did not have to fail in his business, and that if he would go back and at it, again, he would conquer and live many years. I acted at once upon the intuition and said: "What are you going to do? Die like a coward and turn all over to your poor wife, and hope she can weather the storm; or are you going to get up and go back and win and live many more years of life?" He said: "I am

going to get up." "When?" I asked. He said: "Right now." And he did.

That man is alive to-day, eighteen years after the event. I stormed that man's mind by surprise. But it was nothing more than mental healing. I did not even pray with him; I forgot it, and it did not occur to me that what I had done for him was nothing spiritual until I was on my way home.

Take a case in Spiritual Healing. A few years ago I was called up in the early morning hours to go and see a man in the country four miles away who had a stroke about two o'clock in the morning. This man had been out the day before to hear me in my lectures. At the close of the afternoon lecture he came to me and said: "Can you help a man who has high blood pressure?" I said: "I can give you some good advice and pray for you. But I do not care to see any one this afternoon; come around to-morrow afternoon before the service and I will see you in the pastor's study for a few moments." The man left me, and now I was on my way to see the man who had asked me the day before for help.

I felt somewhat guilty at my postponement of his case and asked the Lord to forgive me, and to help me. I remember I prayed something like this: "O Lord, you sent me out into this work, and I have obeyed. Now you must help me and own me. This man believes I can help him. We are agreeing now in this matter, and you must direct me and show me what to do." Being ushered into his room, a voice said to me: "Tell him I will raise him up." I obeyed by saying, "Mr.

Mason, the Lord just told me as I crossed the threshold of this room that He would raise you up." He nodded his head, for his speech had left him. Just before the doctor had told me that his case was hopeless, and he had said: "Go in, Dr. House, and do with him whatever you think is wise, I have done all that I can, and I do not see how he can live. If I can help you call me in."

Taking off my coat, I began to pray for the man and at the same time massage him, for his circulation was bad and his kidneys were working poorly. My prayer was audible and full of Scripture statements and faith in God. I had worked over the man perhaps for ten minutes, still praying and holding hard for victory, when the doctor came in unobserved by me, and coming up to the bedside discovered before I did the better change that was coming over my patient. His statement caused me to look up, and he was saying: "My God! I am seeing the power of God to-day! This man is going to get well." The man did recover rapidly, both speech and movement coming to him, and he testified to the reality of spiritual healing in that community all the rest of his life.

Mental healing makes a man conscious of himself. In spiritual healing man is made conscious of God in him. In the mental, man has a body and mind as the content; in the spiritual, man has a body, mind and spirit. One has only the part, the other has the whole. In the mental, "as a man thinketh so is he." In the spiritual, as man receives the Spirit he becomes spirit, and there is no sickness in the perfected spiritual life.

Spiritual Healing begins in regeneration. This is the Infinite Power coming within. This Power is the Holy Spirit. It is the Spirit coming to give new life, an added force not of ourselves.

Many of the new movements in healing teach self-sufficiency. We are little gods; we have the power of revivifying ourselves; we are spirit. According to the Bible and the teachings of Jesus, self-sufficiency locks the door of spiritual healing. When we function through our own powers and natural abilities we cannot grasp the spiritual. Regeneration is something more than the harmony of one's lower self with one's higher self. It is more than character by education. This is much like the Unitarian conception given for so many years and repudiated by the mass of humanity. "Ye must be born again," uttered by Christ, has not been recalled. It is just as true to-day as it was back there in the days of Nicodemus.

The Holy Spirit has been sent to impart life and power. As you cannot learn without a teacher; as you cannot live in childhood without a caretaker, so you cannot be saved without a Saviour. The Spirit comes to do His office work in us, so that we may live unto God.

Many years ago I planted my orchard to different kinds of apple trees. Coming home one season I went out to inspect the growth of the trees. Walking along with my manager, as we came to a row of Spitzenberg trees, he said: "Dr. House, in that row you will find a crab-apple tree." I said: "How do you know it is a crab-apple tree?" He said, "Because it has crab-apples upon it." Now,

I did not buy a crab-apple tree. But it was evident that such a tree got into the nursery stock that I bought, but I did not want a crab-apple tree in that row; I wanted them all to be of the same kind. How could I get that wild crab-apple tree over into a Spitzenberg? According to the new movements, if I cultured it, gave it more attention, put more dressing upon it, next year I might have a fine Spitzenburg! But would I? No! I would have a bigger crab-apple tree than ever.

How did I get that wild crab-apple tree over into a Spitzenburg? Why, I had it cut down within about ten inches of the ground and then had it grafted with a fine Spitzenburg shoot, and tying a string around the graft and putting a little wax about it, I succeeded in getting a fine Spitzenburg tree out of it.

Our wild, Adamic nature has to be grafted by the Spirit, if we are to have the grace of Jesus Christ in our hearts, and receive the new life. There is a pollenization of nature, and also of the Holy Spirit, and this is regeneration. This makes a man a Christian, and he only stands on the platform to get Spiritual Healing.

Spiritual Healing stands for the authority of the Word of God. There must be an authority somewhere for such a work. It is the most natural thing when one makes a startling statement, to ask: "Where is your authority?" Spiritual Healing has behind it the authority: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of

faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:14-15.

All the new movements of healing are claiming that they take the Bible for their authority. Is this true? Pastor Russell said: "One can read the Bible and remain in darkness, but if he read my *Studies to the Scriptures* he cannot remain in darkness." This is saying that you cannot understand the Word of God without reading his book. His book is more of an authority than the Bible.

When I was in Salt Lake City the Mormon people were greatly interested in my work, and one of their Bishops suggested that I would make a good Mormon. I said: "If I wanted to know about your doctrines what would I have to do?" His reply was: "Read Joseph Smith's book and you will understand the Bible." To understand the Bible, then, I must read the *Book of Mormonism.*

A few years ago a friend of mine told me that he would like to recommend me for a Christian Science lecturer of the Mother Church, in Boston. Asking what was necessary, he said: "Read *Science and Health, Key to the Scriptures,* and you will understand the Bible."

But which one of these shall I take? I will take none of them, but the Bible itself. I will go back to the original writers and the Master Himself, for my authority.

Nearly all the new movements allegorize or symbolize the Bible too much. This is the great weakness of the Unity Movement. There is enough in the Bible about healing, without taking passages

that mean something else to those that did the writing, and making them say things that they never intended on such an occasion.

Mrs. Eddy makes the great claim of her cult in these words: "I should blush to write of *Science and Health with Key to the Scriptures* as I have, were it of human origin, and I apart from God, its author, but as I am only a scribe echoing the harmonies of Heaven in Divine Metaphysics, I cannot be supermodest of the Christian Science Text Book."

Mrs. Eddy further says: "The Scriptures are very sacred. Our aim must be to have them understood perfectly, for only by this understanding can truth be gained. It is this spiritual perception of Scripture which lifts humanity out of disease and death, and inspires faith."

To illustrate "THIS SPIRITUAL PERCEPTION" of Scripture, let the following illustrate: Jesus urged the commandment: "Thou shalt have no other gods before me," which Mrs. Eddy renders: "Thou shalt have no belief of life as mortal. Thou shalt not know evil, for there is one life."

This meaning, we admit, may be read into the words, BUT HOW CAN IT BE EXTRACTED FROM THEM?

Take another passage from Scripture: "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Mrs. Eddy interprets this as follows: "Put aside material sense and seek the divine Principle and Science of all healing."

What a startling construction this would be to

the original writer. He would not recognize his own statement, as thus caricatured.

Mrs. Eddy furnishes us with a looking-glass through which she desires us to see truth as she conceives it. But a looking-glass may or may not tell the truth. Some glasses distort, making one look tall or wide. So it is with these interpretations of Science and Health.

Look at one more passage of Scripture, which is very important. Peter says: "By whose stripes we are healed." Mrs. Eddy translates him here: "With his stripes (rejection of error) we are healed." The Greek word here is "Molops," and it means just what Peter says. If he had wanted to use the word error he would have used the Greek word "Plane," which means error.

Mrs. Eddy thus goes through the Bible, and fears not to "juggle," and distort it. Such exegetical ability applied to any writings would set at nought their original intention. The same method applied to law would set aside every Supreme Court decision; all legal documents; all business contracts; all wills. The world of business would not stand for it. Why allow such a method to the more important issues of life, the spiritual? I will not myself; you can do as you please. Such interpretations are not the original, but the one she wishes for you.

A Frenchman exhibiting some curiosities showed a sword which he claimed was "Ze sword zat Balaam had." When a bystander remarked that Balaam had no sword, but only wished for one, the man exclaimed: "Very well, zis is ze one he wished

for." This is the way Mrs. Eddy handles Scripture.

Paul commands us in Timothy to "handle aright the word of truth." One way to handle it aright is not to read into it what is not there. Mrs. Eddy has anything but spiritual perception in her exegesis. No other writer has ever handled the word of God more deceitfully.

Luther said: "The Christian should direct his first efforts toward understanding the literal sense of the Scriptures which alone is the substance of faith and of Christian Theology."

And Daniel Webster said: "I believe that the experiences and subtleties of human wisdom are more likely to obscure than to enlighten the revealed will of God and that he is the most accomplished Christian scholar who hath been educated at the feet of Jesus Christ and in the college of the fishermen."

Spiritual Healing stands for the deity of Jesus Christ. All the new movements, including Christian Science, believe in His divinity. What is the difference? Well, Unitarianism believes in the divinity of Jesus Christ, but not in His deity. All men have divinity in them. This is admitted by all theologians and philosophers. Jesus was a matchless teacher, a perfect example, and manifested in an unusual degree the divine character of God. When men see Jesus, they see much of God in Him.

But Jesus was God manifest in flesh. Having seen Him we have seen the Father. He is One whom men may adore, to whom men may pray,

may look for salvation. "I believe that He takes His place with God for us as an abiding redemptive force, the greatest force that the Almighty One has ever put forth for our recovery from the guilt, the stain and power of evil. I look up with Stephen and see Him standing at the right hand of God. And when the hour of death draws near, I am ready to cry with Stephen, 'Lord Jesus, receive my spirit.'"

Judge Clifford P. Smith, in *The Christian Science Sentinel,* says: "Many Christians regard Jesus as God, but Scientists do not, although they accept His teachings in full."

E. C. Moses, Christian Scientist of Chicago, says: "Christian Science denies that Jesus was God, but the Christ element illustrated in the human Jesus was divine."

According to Christian Science, Jesus is the appearance assumed by Christ. Jesus then is the human part of Christ and Christ is the divinity of Jesus. If this is true then only Jesus could have suffered and died upon the cross, for He only had a body, and after death Jesus will always be called the Christ. But the Bible shows to us that "this same Jesus, which is taken up from you into heaven, shall so come in like manner." Acts 1:11. That the two are not separated can also be seen by the statement: "God shall judge the secrets of men by Jesus Christ." Rom. 2:16.

The great Orthodox Church does accept the deity of Jesus Christ. It does so on His own statements and life. Never was there a confession of fault, no words of penitence, no prayer for personal for-

giveness, no sign of failure, falling from His lips. He affirmed that He would be the judge of all mankind, and that before Him all nations would be gathered and He would judge them according to their worthiness, as a shepherd divides his sheep from the goats.

Here was Paul, the intellectual giant of his day, a Hebrew, a pupil of Gamaliel, a Jewish rabbi, who had regarded Jesus as an impostor. Yet, he says: "Jesus Christ being in the form of God thought it not a prize to be grasped to be on equality with God." He prayed that "Christ might dwell in the hearts of men by faith and that knowing the love of Christ they might be filled with all the fullness of God." He affirmed that "God was in Christ reconciling the world unto Himself." And to the Romans he said: "Christ came who is over all, God blessed forever."

The trouble with these new movements is that they hold that we also have a potential Christ in us. The Christ in us lived before Abraham, and our bodies are the temples of this same Spirit.

But this is not true. The difference between Christ and common man is twofold: First, that His life is the source of all other lives, while our life is only derived from Him, and secondly, "In Him was all the fullness of the Godhead bodily," while common men are only sparks from the divine flame. Christ is the Creator and man is the creature. Christ is self-existent, man's existence comes from Christ, as God. Man can never be God. But man is most himself when nearest God, in Christ Jesus.

No orthodox Christian has any right to leave his church and go to Christian Science as long as they deny the deity of Jesus Christ. This is the reason why orthodox churches do not give letters of dismissal to Christian Science churches, they are not of the same faith.

It is also very evident that Christian Science and all such new movements cannot do spiritual healing. They can give mental healing. No other is possible as long as they deny the essential facts of Christianity, and one of these facts is the deity of Jesus.

Spiritual Healing makes Jesus Christ an atoning Saviour. This doctrine is based upon such Scripture statements as these: "In whom we have redemption through his blood, the forgiveness of sins." Eph. 1:7. "He his own self, bare our sins in his own body on the tree." I Peter 2:24.

Mrs. Eddy once more juggles this matter of atonement. She says: "One sacrifice, however great, is insufficient to pay the debt of sin." But the Hebrew writer goes farther. He says: "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God . . . for by one offering he hath perfected them that are sanctified. Heb. 10:12-14. And Paul says: "Justified by his blood." Rom. 5:9.

Notice, history shows no widespread movement toward God, which has sustained itself long, unless it began and ended with the Cross of Christ. The writers of the New Testament interpret the Cross in two directions. First, it has a propitiatory value which is seen in the sacrificial terms of the

Old Testament. The Hebrew writer says "that Jesus Christ by the grace of God tasted death for every man, and that he was made sin for us who knew no sin, in order that we might be made the righteousness of God in him." "The rich inheritance of celebrating symbols and rituals, of devotional hymns and treaties composed in honour of Christ's propitiating death is a standing tribute to its hold upon the Church at large."

Dr. S. Parkes Cadman says: "I am aware that our age does not relish being saved. Notwithstanding its evident and disastrous shortcomings, the Cross is for us, as it was for the pagans of the first century, a stumbling block and an offense."

"But the world by its best wisdom has not yet found for us a deity whom mortals care to adore. No philosophy or scientific discovery, or new movement has done the work of the Gospel."

Second, there is a collective value in the Cross when we see that statement of Jesus: "And I, if I be lifted up, will draw all men unto me." Here is a unifying force that will make for a universal brotherhood. This great truth ought to be the "human urge toward God." This makes us realize that God is the Father of all, black or white, bond or free. This makes for missionaries and grace to be carried everywhere.

Because Christian Science lacks this great insight to the work of the atonement, it has no missionaries, and no real Lord's Supper, no real baptism. Dr. Robert F. Horton is right when he says: "Who from intellectual difficulties or from lack of spiritual experience ignores the Atonement, be-

comes either nerveless or ineffective. Such a ministry must cease to be fruitful."

Then there is the law of vicariousness that is bound up in Christ's atonement. It is the law found in the sarcastic statement at the foot of the Cross: "He saved others, himself he cannot save." Here is an engineer on a fast express. He sees ahead an open draw. He has time to jump and save himself, but he thinks of his responsibility. He applies the air brake, shuts off the steam. He saved his passengers but he went over the draw to death. "He saved others, himself he cannot save."

The true meaning of Christ's coming into this world is summed up in these familiar words: "Herein was the love of God manifested toward us in that God sent His only begotten Son into the world that we might live through Him. Hereby perceive we the love of God because He laid down His life for us."

This is a work that we are also called to share. "If any man would be my disciple, let him deny himself and take up his cross." Was it not because of this great truth that Paul said: "I am crucified with Christ. I bear in my body the marks—STIGMATA—of the Lord Jesus." "I rejoice in my sufferings for your sake and fill up on my part that which is lacking of the afflictions of Christ."

It is evident that Paul viewed the work of the vicariousness of Jesus as uncompleted. "He saw that 'God was in Christ reconciling the world unto Himself' and he believed that God had 'committed unto us the ministry of reconciliation.'"

No wonder the new movements do not sing these hymns: "In the Cross of Christ I Glory," and "Rock of Ages," and "When I Survey the Wondrous Cross."

As you lay the white paper against the type in the printer's office, and press it, the type comes back on the white face of the paper, and you have what was there. When you put your heart and mind up to the Bible story of Jesus Christ, and read it, after pressing it THERE, it will give you the story of Jesus and His dying love for your salvation.

How many times each of us have thought of that terrible cry of Jesus: "My God! My God! Why hast thou forsaken me?" How can it be explained? Only in the light of Scripture. The Word says: "Thou art of purer eyes than to behold evil, AND CANST NOT LOOK ON INIQUITY." Hab. 1:13. Now turn and read what Paul says in II Cor. 5:21. "For he hath made HIM TO BE SIN for us, who knew no sin; that we might be made the righteousness of God in him." When the time came that Jesus took the toxin of sin into Himself, being made sin for us, He could not give Himself any help, as long as He remained in sin. Therefore for the first time in the world's history a child of God and of righteousness has no help; all grace is withdrawn, and all alone He, the purity of the world before this event, is left without any divine aid. The martyrs had this aid; Paul had it; all Christians have it, but it is denied Him. Why? Because HE IS NOW SIN, and there is no help for the Son of God. Is it any wonder that

His white soul cried out in horror. The human in Him cried out; the purity in Him SHRIEKED OUT, "My God! My God! Why hast thou forsaken me?"

God have mercy on all preachers, teachers, cults, denominations, that deny in principle and purpose the great work of the Atonement!

Spiritual Healing believes there is such a thing as sin. To be saved from its consequences makes for spiritual healing.

The new movements of the day would make sin unreal, and gives as its opinion that when it is committed to denial, it goes; when it is brought to the law of evolution, it will be overcome. But while the word sin is going out of fashion, as an act it has gained popularity.

In former times men were burdened with the sense of their sins. But the cults of to-day are distinguished by a jaunty sense of moral well-being. There is an easy-going self-righteousness everywhere. Pilgrim with his load crying: "What shall I do . . . I am undone by reason of a burden that lieth hard upon me," is no fit symbol of a modernite.

What are the changed views of sin? New Thought says that sin is only a shadow; it is negative, not positive; it is not essential badness of the heart, but ignorance. It is only a wart on the skin; it is a bad mistake. Lust and passions are only on the surface of your life; they do not issue from your real self; at least they do not belong to you. It is a mistake to have them, but the law of evolution, or reincarnation will rectify these mis-

takes both in your own life and in the lives of those that you seem to injure. "You really go to the school of vice to learn virtue; to selfishness to get perfection in love. Sin is not to be regretted or repented of; for all is in the upward path to perfection."

Christian Science says sin is an illusion. It is treated as a false belief in mortal mind. It cannot be real because it will be destroyed in time. That sin does exist in mortal mind, Christian Science admits, but it has no more place or power than that which mortal belief endows it. The Christian Scientist does not pray to God to forgive sin, because that would be to acknowledge it and discredit God. He demonstrates against the illusion by denying its reality, forgetting it and therefore refusing to look any more on error.

Some of these ideas have some good in them, but there is more harm in them than good. It is true that sin is not a reality, meaning thereby, that it is not to be forever. But sin is here as a fact of experience and God had to make provisions for it in the death of His Son Jesus Christ.

Now note that if sin is an illusion of mortal mind, so are all the achievements of life, connected with the conscious (mortal) mind. These might be art, literature, history, and science. Sin was reckoned with when Jesus "was made sin for us who knew no sin." "The Lord laid upon Him the iniquities of us all. He bore our sins in His own body on the tree."

It is a calamity when teaching or preaching gets away from the New Testament teaching that: "If

any man sin we have an advocate with the Father, Jesus Christ, the righteous." And we are also told: "If we confess our sins, he is faithful to forgive our sins, and the blood of Jesus Christ His Son cleanseth us from all unrighteousness."

"Sin is not mere make-believe; it is no game of blind man's buff. We must never apologize for sin; never must minimize the awfulness of sin; at least not until Gethsemane and Calvary and humanity's raging inner hells have been blotted off the map of the spiritual universe." Paul gives us the right lead, when he says: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."

The man who believes in salvation by culture or the unconscious assimilation of an all-pervasive spirit of goodness, and the man who believes in salvation by a definite acceptance of Jesus Christ and an adventure of faith in Him, are not traveling the same road. They are going in opposite directions and between them is a great gulf fixed.

Dr. C. R. Brown is right when he says: "The man who has no sense of sin, has no sense of any sort." If we say we have no sin we make Him, that is God, a liar. There is one prayer that fits us all alike; it is "God be merciful to me a sinner."

It is to be carefully noted then, that the man who believes he can culture himself through his own personality into a spiritual relationship that gives him divine or spiritual healing, and the man who believes that through faith in Jesus Christ

and the Bible, he can lay hold of the Spirit to do for him what he needs to have done in his body, are not using the same methods, are not going in the same direction.

And the person who denies sin and the Saviourhood of Jesus Christ for sin, and the person who accepts the same, are not standing on the same platform of divine principles. They are far apart, as far as the east is from the west, and only one of them, he who takes Christ as his Saviour, is in a position to get the divine infusion that makes for spiritual healing. The others may have mental healing but never the spiritual.

Let me quote here what I have once before said: "There is room for charity in the religion of Jesus Christ. But when movements assert that Christ is divine, but not deity; that He is a Wayshower instead of the Way; that His death was that of a martyr instead of a vicarious sufferer; that God is a Principle instead of a personal Father; that the Holy Spirit is an influence instead of a Personality; that sin is only an error of judgment or an illusion, then the deniers of truth in the livery of heaven, under the name of Christian, embarrass the cause of truth more than open blasphemers. This class is so respectable, so full of compliments, so full of some things worth while, that it takes courage to tear off the mask of their pretentions and show that they stab the Christ so deftly, with such a Judas kiss, that we dare say that the Christ of Calvary was never hung more murderously than He is by such so-called priests of modern cults and faiths, under false colours.

Spiritual Healing also recognizes that there is such a thing as a diseased condition to be healed from in our life. New Thought says that disease is physical disorder, absence of harmony, a result of broken law. All these are good and we have no argument over them. But many of this belief claim that disease never comes unless the mind invites it. There is no doubt but what much of disease and weakness comes this way. But this is not always so. A toothache begins with a cavity, an ulcer; these come from a broken law. The information is given by the mind, but the ache did not originate in the mind.

Mrs. Eddy says: "What is termed disease does not exist. It is not mind nor matter. Tumours, ulcers, tubercles, inflammation, pain, deformed spines, are all dream shadows, dark images of mortal thought which will flee before the light. The dream of disease is like the dream we have in sleep, wherein everyone recognizes suffering to be wholly in mortal mind."

Hence, the Christian Scientist denies sickness. The real man is not sick, and you are not sick. If no one is sick, then why take a treatment? Why resort to the healer? "If there isn't any isn't, why treat the isn't?" Practically Christian Science says that disease is "nothing," then they give it a treatment and make it "something." If it is not real why should they want to remove it? "To try and remove something that does not exist is a grotesque and needless performance." There is some magic here.

Of course if no one is sick, then Christian

Science could not heal them. Yes, says Christian Science, "that is true, we do not heal, we demonstrate or destroy the illusion of sickness."

Then, there can be no real healing. It is the illusion of healing that a person has received. If one is healed, they are healed from something to something; from sickness to health; from sin to salvation. "Hunger may be an illusion," says Professor Borden P. Bowne, "but the only known way of effectively dealing with it is by securing a certain other kind of illusion, known as food, and applying the latter to the removal of the former. So with colds and divers other unpleasant facts, they may be illusions, but they will be very grievous illusions unless we apply other illusions known as shelter, clothing, warmth, and the like. In the long run the death rate is one apiece."

Spiritual Healing does not deny the reality of the diseased condition. It recognizes that sickness and disease are a part of the great realm of Satan, to overthrow which Christ came into the world. It affirms that there is a spiritual infusion that can come to the sick one that can do more for him than medicines or material things of any kind. It would bring in the greater to get rid of the less; the light to get rid of the darkness; the Saviour to get rid of sin; the Physician to get rid of disease.

Spiritual Healing gets its results through petitioning God. Christian Science bows out this kind of prayer. Prayer in Christian Science is more of a declaration of the Relationship of Principle (God) to its idea (man). The healer sits and affirms and declares the Allness of God, His will and

His love. He insists that His life, which is the only life, is perfect, and therefore everything that appears in opposition to perfect goodness, perfect love, and perfect life is unreal. This is producing an effect upon the mind, and cannot to my mind bring about any result other than mental healing.

Prayer to the Christian is petitioning through Christ's grace, the divine help, and is exercising that grace and faith which enables the Spirit of God to do His work in us. "In prayer man mobilizes all the best energies of his own inner life." When a man prays in the name of Jesus, he can say: "The Lord of Hosts is with us." But forget not, in drawing our checks on the bank of faith that without Christ's endorsement they are mere scraps of paper.

Spiritual Healing also stands for a whole life given to God. "Go, sin no more," indicates that such a work means a temple in which Christ dwells completely. It means also self-denial. "If any man will come after me, let him deny himself and take up his cross daily and follow me." Most of the new movements are giving forth a program of prosperity and happiness as the inducements for fellowship with their principles. These with the doctrine of healing, make the attractive menu that catches most of their disciples. It has even been hinted to the commercial man, the farmer, the seeker after money, that to be a follower of their creed means better business, more corn, and more money. This has an attractive material appeal. But it is not the appeal of Christianity. Its appeal is to self-denial, self-sacrifice, high devotion, mis-

sionary enterprises, giving of self until it costs, that Christ may be all and in all.

"A young college student was persuaded by his mother to visit an art gallery, where a fine painting, The Man of Galilee, was being shown. The young man had no artistic taste and was not much interested in the gallery. After gazing at the picture for some moments with intense earnestness, he started to go out, when one of the attendants who noticed his earnest attitude, said to him: "It is a great picture!" "Yes, it is a great picture," said the boy. "And it is well named, The Man of Galilee." Then he went back and looked at it again—gazed upon that face, until his gaze became transfixed, and with softened voice he said: "O Thou Man of Galilee, if there is anything that I can do to help you in the work that you are doing in the world, count on me, count on me!"

This young man caught the whole vision of life: namely, to serve Jesus Christ. It costs! Yes, yourself. It pays! Yes, for we shall be rewarded by Him with eternal life, and riches of grace forever and ever.

The land of promise is not in the new movements, which deny Christ's rightful relationship to the world, but it is in making "Christ King, God over all blessed forever."

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

"To the only wise God our Saviour, be glory and majesty, dominion and power both now and forever. Amen."

VI

DELAYED HEALING

AH! here is the test of religion, delayed healing. To keep asking and not getting sends one away from one store to another; from one doctor to another; from one religion to another. The greater the need the more urgent the request. No work and no bread, greater the revolt; more terrible the panic. Sick and no help anywhere; discouraged and calling upon God, and no answer. Going to right, left, backward, forward and not finding Him. Anointed with oil, prayed for by many, but no relief yet. It is a dark hour in one's faith.

This is one of the sad pictures of life. It can be seen in every hamlet, town and city of the land. But there is a reason. "There is a sequel," says Solomon in Proverbs 23:18. Something more is to come; more truth will be given. When all the facts are in we shall understand.

There are a few skeptics in the Bible. Job, who challenged God with that interesting statement: "Oh! that I knew where I might find Him;" the Psalmist who was often distracted and caught in the terror of his lot; Habakkuk, when he penned the first chapter of his prophecies, saying: "O Lord, how long shall I cry, and thou wilt not hear!" and John the Baptist in prison asking:

"Art thou He that should come, or do we look for another?" all utter a cry of doubt at the delay of God's manifestations of grace.

And does not the Bible say concerning Jesus: "He would not for awhile." Luke 18:4, and concerning the nobleman's son, Jesus "inquired of them the hour when he BEGAN TO AMEND." John 4:52. All these indicate delayed healing.

The Bible encourages us to come to our Father for our needs, and oftentimes they are met. But more often it would seem to some of us as if they were delayed. It tries and mystifies us to see the apparent contradictions so often encountered between experiences and the divine promises. Our Father must have some other and different interpretation of His promises than we have; and He must have "some other scales for the measurement of time than those used by us."

We realize that there are some prayers that are at all times certain of immediate answer. The sinner who cries for pardon; the weary, heavy-laden who ask for rest of heart; the lonely who seek the fellowship of love are never kept waiting for the fulfillment of their desires. The prodigal is welcomed ere he has finished his confession. The "Evangel of Christ bears the statement: 'Now is the day of salvation.'" All are agreed, that here there is a speedy answer.

But when the world is sickened by trouble, when bodies are racked by disease; when hearts are torn by the despair of manifest wickedness; when men and women are crushed under burdens of home and kindred ties, and prayer is offered, there are

delays that test the foundations of our faith, and often push some of us out into unbelief and doubt as to whether God cares or notes the movements of mankind. There are all kinds of cases of experience that do not yield to demonstration. We question the truth; confusion is ours, and we are in the valley of gloom.

But there are illuminations, admonitions, instructions in the Bible that will help us here. So we turn to the Word for its help.

Dr. van Dyke says: "God is never our adversary." Our deepest gloom often comes because we think in the midst of our troubles that God is against us. But these things are not of Him. They are the works of sin, folly and perversity. A strange power, a hostile power to God and us. Why He permitted this power to enter the world we do not understand. But now that evil is here, with all its woe, God is with us, and for us, sharing it and helping us to fight it, if we will take Him into our hearts and lives.

That God's presence is with us, hear His words to Jacob: "Behold, I am with thee and will keep thee in all the places whither thou goest . . . for I will not leave thee, until I have done that which I have spoken to thee of." Hear His promise to Isaiah: "I, the Lord, will hear thee; I the God of Israel will not forsake thee. When thou passest through the waters I will be with thee, and through rivers, they shall not overflow thee." And Christ said to His disciples: "I will not leave you comfortless: I will come to you."

As long as we live and God lives, this pledge of

His will stand: "I will never leave thee nor forsake thee. In all thy afflictions I will be with thee and the angel of my face shall save thee."

Why, then, does God delay His coming when we call so earnestly, and our need is so great? The Bible indicates some reasons for delayed answers. Let us look at them first.

Unwillingness to renounce all known sin. "If I regard iniquity in my heart, the Lord will not hear me." Those who are unclean, while in such a state and purpose, cannot enter into fellowship with the holy and clean. There are things that must be renounced. Gehazi may have the staff of power, but in the hands of a bad man it will not work. In the hands of Elijah it has power. We may have the right gospel, but a bad heart back of it, and only as we renounce "the hidden things of dishonesty," can we get the power that works. "There are mountains to be leveled, valleys to be exalted, crooked things to be made straight, and rough places to be made smooth, before the glory of the Lord can be revealed."

There was a Spartan king who made a great feast for a favourite general, but on the day appointed for the feast, the general died. Being anxious not to disappoint his invited guests, the king dressed up his general in his uniform and attempted to seat him at the table. Finding it difficult to give him the semblance of life, he gave up the project, saying: "It will not do, he needs something within." That is what we need to demonstrate spiritually—something within—the life-giving power of the spirit. Too many of us have only

the semblance of the spiritual life; we need the real spirit within.

Delayed healings also come because of unreality in consecration and surrender. "When thou vowest a vow unto God defer not to pay it." "Son of man, these men have set up their idols in their hearts. Should I be enquired of at all by them?" No part of the price must be kept back. You must not spare the best of the sheep and oxen. That one thing nullifies your power with God.

When Joshua was driven back and God's people were in danger of defeat, it was discovered that some one in the camp had been disobedient to God. It was found out by lot that Achan was that one. When the matter was righted, Achan was dead, and God now gave victory to His people. Are we Achans? Have we been disobedient? To make right our sins is to get the victory. Delayed demonstrations may show an Achan back of them.

Oftentimes the healing does not come because of impurity of motive. "Ye ask and have not because ye ask amiss that ye may consume it upon your desires." You may be asking for personal prominence; for personal aggrandizement; for personal reward. Christ must be magnified for His own sake. We must keep our eyes off of self and have them on Christ. It has always seemed to me that Christian Scientists make too much of Mrs. Eddy in their writings and lectures. What should we think of the Methodists if they exalted John Wesley, as Christian Scientists exalt Mrs. Eddy. "None of self and all of thee," is the way of power and spiritual healing.

Delayed healing sometimes comes from disobedience to given light. God gives the Holy Spirit to them that obey Him. "He will teach and do for us when in obedience. But there can be no bestowal if there is an unwillingness to obey God in any manner about which He has already made His will known. "A corrupt tree cannot bring forth good fruit." The man who lives below his best demonstrates below his best.

"Obedience to the law of exercise gives a strong body; obedience to the law of education gives a trained mind; obedience to the law of Christ gives Christian character." "If ye be willing and obedient, ye shall eat the fruit of healing, is the absolute guarantee of spiritual law, as laid down in the Word of God."

"Failing to obey the law of heat, we have a negative cold; failing to obey the law of education, we have negative ignorance; failing to obey the law of health, we have negative disease, and these acts repeated often in disobedience may become the agents of our undoing."

The Bible gives us many lessons of power and help through obedience. Take the story of Daniel and the three Hebrew boys. Taken captive when young, they were brought to the Court of Babylon and chosen to be trained by the king. Holding strictly to God's commands in the matter of eating, they surpassed all others in wisdom and stature. They were protected in the fiery furnace and the lion's den. They were not bound by the sense life of the Egyptians, but by the spiritual life of their God, and He gave them health and power. By

using the spiritual we can nullify the material to a great extent, and come under the healing power and activity of the Spirit.

Delayed healing comes from wrong alliances. How often the children of Israel failed because of this fact! Balaam sinned and lost his standing with God for the same reason. Samson, Solomon, Judas, and Demas are examples of failure because of wrong relations to the world.

An old general addressed his men as follows: "There are the enemy; if you do not kill them, they will kill you." We must kill the enemy of sin; wrong thoughts, wrong alliances. We are the grinders at the mill of trouble to-day, because the Spirit of the Lord has departed from us.

Delayed healing comes because we are "careful and troubled about many things." Our unrest of heart and mind; our weakness of body comes from the unrest in our nerves. God would have us "prosper and be in health, even as our soul prospereth." And so He says to us: "Let not your heart be troubled, neither let it be afraid." "Casting all your care upon him; for he careth for you." We give our care, our trouble to Him, and He gives us the "peace which passeth all understanding," and we find health in Him.

Our needed blessings are often delayed because of our fears. "The thing which I greatly feared is come upon me." We need to hear the voice of Him who said: "Why are ye so fearful? How is it that ye have no faith? Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea I will help thee; yea

I will uphold thee with the right hand of my righteousness." Our faith is weak because we fear to accept, and so we EXPECT rather than ACCEPT what God has done for us. Faith must always reckon first, and then receive. When you go to the bank to collect on your check, you sign it first before you get your money. So faith must reckon by receipting to heaven before it gets its answer. Do not let fear drive you back from your blessing. When you send a telegram, you trust the operator. If I can trust a telegraph operator, cannot I trust my God? Faith must always first "call the things that are not, as though they were," and "against hope believe in hope," not hearkening unto fears.

A man says: "Years ago, I used to take all my troubles to bed with me. I would lie in the darkness with closed eyes fretting and worrying all the time. I tossed and turned from one side of the bed to the other, as wide awake as at broad noonday. As life went on the habit grew upon me until it threatened to undermine my health. Then, one night, things reached a crisis. I could not sleep, so I arose from my bed and sat at the open window. The garden below and the fields beyond were flooded in silvery moonlight. Not a breath of wind was stirring; the intense stillness was uncanny. The perfect peace mocked the surging of my brain. How quiet the room seemed! And I had entered into it—what for? My behaviour seemed absurd in the extreme. I had come to this haven of peace. Nature had wrapped around me her infinite calm; and here I was allowing all the worries of the world to fever my brain and break my rest! Why had

I locked the office door so carefully if I wished all the ledgers and day-books to follow home? Why had I closed the bedroom door so carefully if I wished all the cares of my life to follow me in? I knelt down there at the window sill, with the delicious air of the night caressing my face, and I then and there asked God to forgive me! And since then, when I'VE SHUT A DOOR, I'VE SHUT A DOOR."

When the children of Israel were escaping from bondage, and the Egyptians were close on their heels, a strange thing happened; "The angel of God" which went before the camp of Israel, removed and went behind them; and the pillar of cloud went from before their face and stood behind them: and it came between the camp of the Egyptians and the camp of Israel. And long after this God said: "I, the Lord thy God, will be thy rearguard."

God is so good that He longs to deliver us from sin, disease, and to bring us to Himself, so we may have life and health. His delight according to the Bible is to rescue the perishing, to raise the fallen, to forgive the sinful, to give health to the sick, and life to the dying. He loves His work so much that He sent His own dear Son into the world to accomplish it. Nothing that you can do will please Him so much as simply to let Him save you from all your troubles, and help you to be well and good.

But now think with me for a moment. What can you do for one who will not trust you; who does not believe in you? Nothing. That barrier of distrust stands like a wall of ice between you and the soul

that you desire to help. Is there anything that wounds you more than to be doubted and denied, and thrust away in suspicion or indifference? Is there anything that pleases you more than to be trusted. By so much as God is better than you are, by so much more does He love to be trusted.

We read: "He marveled at their unbelief." How often He must marvel at ours! How often we get panicky and lose our sense of trust. There are many people who are dead set against borrowing in any shape or form, but they do not hesitate to borrow trouble.

Do you recall the story of the *Royal George?* She was a great battleship, but she turned turtle in the harbour at Spithead and went down with her commander and eight hundred men. And the tragedy was caused by the shifting of her guns. Too much weight was put on her port side, and over went this fine man-of-war. It is a symbol of many a wreckage in life. Too much weight at one point has toppled over many a noble craft.

William James says: "If you are walking through a forest and get afraid and start to run, every tree will run after you, but if you stand and hold your ground every tree will become your friend."

In a book of St. John Ervine there is a character, Mr. Timms, whose life revolves around the thought: "Suppose that one day I should be unable to work, what would become of me?" At night he would have horrible dreams and awaken in fear because he saw himself dismissed from his position. The same terror was by him in the day-

time. As the years passed this fear took away his vitality. Sometimes something in him would urge him to push out and seek bigger and better things, but always the fear of losing his position deterred him. He thought of marriage, but the possibility of getting sick and out of employment, with perhaps a wife and children to support, drove him back to fear and a lonely existence. Finally, the inevitable comes in sickness, and the doctor's verdict is that he has but a short time to live. The doctor is amazed at the calm which the announcement brings. "Thank God," said Mr. Timms, "I am safe now."

This is a picture often repeated in human life. There is no help for a man as long as he faces toward fear and doubt. Victory lies in trust and "going forward."

Face your ills, weaknesses, troubles, in His love and the truth of His Word, and you will find God is there to help you. There is a hand stretched out to you; a hand with help and strength. There is a heart that beats in love for you; it moves toward you every moment. There is a mind that thinks for you and is centered upon you; it would transform you. Why not reach out your hand of faith to clasp it, and cling to it? Why not give your heart to His love and care? Why not put your thoughts upon Him, and not upon the thoughts of your weakness and trouble?

Often one loses his healing because he gets discouraged too quickly. None of us are out of danger when it comes to the malady of discouragement. Isaiah wrote this about the coming of Christ: "He

shall not fail nor be discouraged." What a wonderful statement! How truly Christ carried it out.

There are many reasons for losing heart and relaxing effort and feeling like giving up, but none of them are valid in the sight of God and the Word of hope that He gives us.

The Duke of Wellington always ascribed the victories won, to his men. When asked if his soldiers were braver than the soldiers of other nations, he would say: "No! the British soldier is no braver than others, but he can be depended upon to be brave just fifteen minutes longer than the others." In all the great battles that we have to fight it is this that turns the scale. We must be a little braver than our weakness or our sickness.

Delayed Healing sometimes comes because of our wrong thinking. "Be ye transformed by the renewing of your mind," is biblical and metaphysical. We tend to grow to the image of that which we think the most about, love the best. The body is really our thoughts, convictions, objectified, outpictured, made visible to the eye of the mind. We go the way we face with our mind. If we persist in facing toward sickness and poverty, we get them. We can reverse our condition by reversing our mental attitude.

There are two planes of thought in which we may live, the higher and the lower, each of which is dominated by a different set of thoughts and aims. In the lower plane men live from hand to mouth, pursuing the tangible, the immediate and the near, cherishing short and narrow views of themselves and the world, eager for success, ner-

vous of failure, worried in sickness, peevish in adversity, greedy for preeminence and over-anxious in securing a competency. All this gives rise to a nervous, fussy, neurotic temperament and the disturbance of health.

In the upper plane we have the mind in us that was in Christ Jesus. Here we dwell in the spiritual and our thoughts are taken off of self, off of symptoms, the flesh, things and circumstances, and are centered on the " things that are true, are just, that are lovely," and thus the mind is renewed, and we are transformed by beholding. If we could have the mind which was in Christ Jesus, we would not have disease. The time is coming when right thinking and living will be the great preventive medicine for mankind.

We have been born into the sense life too long, and we have a heredity of experience through our ancestors. We have had the carnality of the world pushed into us, and the weakness of constant talking about ills and weakness and failures. It is a wonder that we are as well off as we are. The doctors have talked too much about the ills, and they have helped on this materiality of life. But now the time has come when we are invited to enter our true heritage of knowledge of goodness, prosperity, health and life itself in Jesus Christ.

To be healed of ignorance of ourselves; to be healed of the superstition of a race that believes itself to have inherited all the diseases of the past; to be healed of a belief in the truth of these experiences, is a great goal, but it is possible in God's truth.

To love in the atmosphere of the Spirit; to see yourself ahead as you want to be and as God wants you to be, is to push yourself ahead and up to the goal and reach it after awhile and become what you see.

As soon as the weight of spiritual listening overbalances the scale of mortal listening, we begin to get healing for our needs. Jesus said: "It is the Spirit that quickeneth, the flesh profiteth nothing."

Again it is discovered that bodily healing often leads us away from the spiritual. And sometimes we have only bodily healing, when we think we have the spiritual. We must not make any mistake here. Our all is at stake. Bodily healing is but a small adjunct to the Truth. Truth's great message is: "God is All and in All;" Jesus Christ is His objectification and manifestation; and the Holy Spirit is His mode of expression to-day; while man is God's expression in human form; His child, who ought to live in harmony with the Spirit. There is a possibility of our having physical healing given to us by Satan, and deceiving us with the idea that it is spiritual. He may also get our mind and heart so set on the physical aspect that we will not see the bigger and greater thing, the spiritual, and therefore it will not come, until we give ourselves to the Spirit first. "Seek first the kingdom of God and his righteousness, and these things shall be added unto you."

Delayed healing compels both worker and patient to re-examine and re-appraise all present attainments, and often to expunge from the life and mind obstacles hitherto undreamed of. There is some

hidden meaning that Christ would have us find out. This was true of Philip when he was called to go down into the desert and then later advised by the Spirit to join himself to the man in the chariot. If things do not come it must be that there is something yet for us to do. It may be that we have not gone "all the way with Him," or that we must put in our last bit of meal. When we have done the last thing, taken the last step, the victory must come. Seek to know whether all has been done in your life, if healing is delayed.

Healing is often delayed with us because we lack in our standing with God. Sin holds the power of the life in the destructive waste of moral disease. One writer says: "My strength faileth because of mine iniquity." An old Englishman was attempting to give reasons why the Cavaliers were defeated at the battle of Masby and Marston Moor, and giving several and seeing how inadequate they were, said: "But the great reason was that the ten commandments got against them and people can't do much when the ten commandments get against them." When we put ourselves in the way of receiving the divine forgiveness the balance of forces in the soul is immediately changed, and the master-bias of life leans to moral and spiritual, as well as physical health.

Oftentimes the bank returns checks because of various reasons. In this way we may discover why God refuses to honour our prayers. Before we take up these items of returned checks, let us notice the fact that prayers are never returned because God

is not able to pay. He is abundantly able. He can supply all our needs in Christ Jesus.

Some checks come back marked "No account." Of course a bank cannot honour such a draft. Men who have never established relations with God, cannot expect Him to honour their drafts upon Him in time of need.

Other checks are returned marked: "Not sufficient funds." This indicates that he has not been giving attention to his relations with his bank. Many people have so neglected their spiritual account that they have no reserve to meet the physical strain.

"Sent in error" is another reason for a returned check. Christ said to His disciples: "Ye know not what ye ask." I presume that many of our prayers which receive no answer are sent in error.

The item "Guarantee of Indorsement" on a returned check means that the indorsement must be without question. Whose name must be expected on our petitions that the payment may be guaranteed? Jesus will tell us. He says: "Whatsoever you ask in my name, that will I do." So to ask in Christ's name means to ask through the values of Jesus' life.

Delayed healing comes because others have a part in the carrying out of our life. They often fail us in the hour of need. Postman, telegraph messenger, engineer, doctor, lawyer, and weather, are factors outside of us over which we have no absolute control. Tragic is history over such failures; tragic is human life because of its delays; tragic the carelessness of those who are taking us

here and there; tragic the final story of many—some one failed them. How important it is that we do our part well in the great mesh of human life. "God is faithful who has promised." Write that down in your heart and mind, and let it not go from your thought.

Delayed healing teaches us to utilize our waiting as one of the great opportunities of life. It is a chance to get patience, hope, steadfastness, faith, meditation about God and life. Times of waiting should be times to discover something new and bring it forth to the world for God's glory.

The result of waiting in the silence for God to unfold His purposes will be in proportion to one's faithfulness. If the effort be feeble and of short duration, it is unreasonable to expect satisfactory results. Only patient continuance in well doing can attain the desired end." Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it." The hound followeth the scent over mountain, valley and plain until he runs down his game. So we must "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." "Fighting a good fight of faith," we must ultimately win. "For ye have need of patience; that, after ye have done the will of God, ye might receive the promise."

Learn to believe more. Bread cannot keep a man from starving unless he eats it. Water cannot keep a man from dying unless he drinks it. Clothes cannot keep a man from freezing unless he wraps himself in them. Believing is reaching out

and taking the bread of life, eating and living. Believing is taking the cup and drinking the water of life and being satisfied. Believing is wrapping one's self in the robe of Christ's righteousness against the flesh pots of sin. Believing is taking the healing, infusing life of the Vine which Christ offers us through His Spirit and being made whole in the body.

But believing is not enough. We are told that devils believe and tremble. We must lay hold, seize and appropriate, make our own what Christ would give us.

That God can be counted on to help you get healing is assured. Every act of our life to glorify God, whether in worship, service or testimony, involves the use of some part of the body. Its care, therefore, is a matter of concern to God.

Three great positive promises are given to us to help us lay hold of our rights of health in Him.

First, we are told: "That the Lord will strengthen him upon the bed of languishing; thou wilt make his bed in his sickness." Ps. 41 : 3.

Second, "The prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. James 5 : 15.

Third, "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord for ever." Isa. 26 : 3-4.

These passages marshal the great facts of truth that call for your faith. Here you have your rights. Refuse then to accept what does not belong to you.

Refuse to take sickness, pain, disease, or sin into your life.

These things will put in their appearance and demand a home with you. They will make great claims as to their rights to stay with you. Do not parley with them, their arguments must be denied and in terms of consciousness in the Spirit, bid them go. You will help yourself greatly here and get some fine blessings.

There is something back of you to help you in this command. It is God, He is backing you. He is there whether you feel Him or not. Pay no attention to your feelings, but just keep on remembering that God is within you, working out His will and pleasure, which is your perfect health, happiness and spiritual life.

There is something in you to help you. It is your mind and spirit. They are the best pair of doctors that could be given one in this world. They can mend your body. "Renew it," says Paul. "The Spirit will quicken your mortal body," is the guarantee of perfect union in the work to be done for you.

There is something outside of you to help you. It is Nature. Nature cures most of the sickness of man, if we will give her a chance. She is a great nurse, the best in the world.

Then you must have a friend working for you. "Where two or three are agreed, touching any one thing it shall be done them." Here is where spiritual arithmetic comes in. "One shall chase a thousand but two shall put ten thousand to flight."

One of the great secrets of getting the victory

is in learning to live day by day. It is the long stretches that tire us. We think of our life or work, or our sickness as a whole, running on for years, and it seems too great for us. But life comes only a day at a time.

Do to-day's duty; fight to-day's temptation; work for to-day's health. Short horizons make life easier and give greater courage.

Expect what is possible. Many ask without expecting. Now venture. Be prepared to act out your expectations; to attempt the seeming impossible. Try and fight through with the Word and the Spirit, the promises given to you. Join yourself to Christ. You have now made the triune relationship that should give you victory over the delayed healing.

VII

METAPHYSICAL HEALING

METAPHYSICS is a most interesting word these days. Some are afraid of the word and, because mysterious, relate it to the devil or some evil relationship. But the thoughtful investigator discovers that it links us with mind and body; that it is something above the material. "Meta" denotes something above the physical, while "Physics" refers to matter. "Metaphysics," then, is pushing our way back and above the things that we see, which we call manifestation, until we find the cause of the manifestation.

In the beginning, there is only one Mind or Spirit, which we call God. Some call God in the essence of His being, pure thought. Whatever is made, therefore, must be made out of Mind or Spirit. Man can act only by thinking; therefore it is thought that makes the substance called mind and moulds it into form. God makes worlds out of Himself. A visible thing, whether it be a chair or a world, is "The outness of a thought," according to Plato. A radio is only somebody's thought condensed into a material manifestation. God resides in nature just as a man resides in his own body.

If the world is "The outness of thought," then

God is a thinker, and we know a Thinker has a personality. God is a Personality. As the spirit is to the body so is God to all worlds.

The essential qualities of personality are purpose, thinking, choosing. We sometimes say: "Personality is self-consciousness plus self-determination." Personality is the Ego that lies back of everything one does or thinks. God is personal (conscious) in that He chooses what He shall do, and when and where He shall do it. He conceived the whole scheme of creation. "As I thought, so it came to pass," shows that God planned the vast system of worlds, and the entrance of man on the stage of human life.

"God also has an impersonal (subconscious) mind which acts out the ideas given to it. So persistent is this activity, and so regular its work from age to age, that we may call it law. The laws of gravitation, the movements of the stars, seem to be in the eternal order of purpose; but they sprang out of personal (conscious) choice of God, at the beginning of time, since impersonal (subconscious) can act only on the idea first presented to it. In order to set its subconscious forces to work, Spirit had first to choose the ideas and things wanted made. In so choosing, we see that God is personal (conscious)."

It can be quickly seen, then, that our qualities of personality are drawn from God. We could not have it if it was not in Him, just as one could not draw salt from the sea unless it was there in solution.

It is also true that all our forces of impersonal

(subconscious) self are drawn from God. Just as God executes life and law through His impersonal self, so we execute through our impersonal self. Our life, energy, intuition, genius and creative power came from God.

"In our personal affairs, God does not will at all. He places the law at our disposal, and it becomes our wisdom if we ask it. He will not force His wisdom upon us. If a man ask bread he will get bread; if he ask a stone, he will get a stone. In other words, the personal nature of God cannot be construed into any concept of God which interferes with our personal freedom and choice. He becomes even more impersonal to our will and choice than do our friends."

We see, then, that as everything in the world starts in thought and manifests in form, creation is the process by which activity takes place. We may call it evolution or we may call it law. By law we mean the method which the Spirit of God follows in making things.

Metaphysics, then, teaches how we may operate the law by the thoughts we think. It tells us that thoughts become things. It also shows that by using the law rightly and working in harmony with it, we can be freed from many limitations that are now upon us.

A friend of mine wanted to clean out his cistern of soft water. A man wanted five dollars for doing it. My friend felt he could not afford to pay so much. Thinking it over, an idea came to him and he at once started to put it into action. He took his garden hose and his neighbour's also and put-

ting the two together he made sure that they were both tight and had no holes in them. He then took the hose and filled it full of water from one end to the other. Then he put two stopples in the two ends so that the water could not run out until he wanted it to. Tying a string on to one of the stopples he let the end of the hose down into the cistern to the bottom. He then took the other end to the street to the sewer gate. Going back to the cistern he took hold of the string that was tied to the stopple and worked it until it came out of the hose. Then going to the street he took out the other stopple. A little gurgling stream of water started; it grew bigger, and it ran right along all day and all night, until only just a little bit of water was left in the bottom of the cistern. What had he done? He had put into operation the law of gravitation through a siphon, and it had done the work for him.

There are many laws that we can work, and among them are those of mind and spirit. An understanding of these laws means increased efficiency in our life.

"Sometimes we have to free ourselves from our ego. But this is not all of our whole self. If we can see the combination that is ours from the indwelling law of the Spirit, we will be able to perceive in part our potential perfection in God. The law of limitations is in the conscious ego. The law of all possibility is in the thought of our power in God."

Law governs all conditions. We do not make the law but we use it, and it does our work for us.

All is law, and cause and effect obtain through all our life. "As water will freeze into the form that it is poured into, so mind will solidify only into the forms that our thought takes. Thought is form. The individual provides the form which he proceeds to create and manifest according to law."

It has been our ignorance that has made us create the wrong form. You have a mind so plastic, so receptive, that it takes the slightest impression of your thought. Whatever you think it takes up and executes for you. Whatever the pattern you provide, that will be the demonstration. If you cannot stop thinking you are sick, then you will remain sick. As soon as you become well in your thought, then you move toward health in its manifestation.

It is an apparent fact that all things are not working for the good of everybody. The world is full of misery, poverty, sickness and trouble, as well as working happiness, wealth, health and joy for others. This will be so until men shall have the right attitude toward the law.

"Obedience to the law of exercise gives a strong body; obedience to the law of education gives a trained mind." "If ye be willing and obedient, ye shall eat the good of the land," is the absolute guarantee of spiritual and physical welfare in a world governed by divinely ordained laws.

You want a well, strong body. As there are certain laws that govern architecture, the running of an engine, so there are laws which govern the bringing forth of a good, strong body. The tools that you are to use in constructing your house or body,

are right thoughts. Do you know your mind? If not, then how can you live your life without sorrowful mistakes? Get wisdom, get understanding of the mind, and it will help you.

The Bible says: "As he thinketh, so is he." If you constantly think sick thoughts, you will reap what? Health? No! You will reap sickness, disease. What is the motive power of the electric engine? Electricity. What is your motive power? Your thought. The engineer can either wreck the train with electricity or guide it safely to its destination. When you misdirect your thoughts, you must suffer the consequences, sickness, failure, and weakness.

"Criticism is thought dissecting; anger is thought exploding; hate is thought repelling; selfishness is thought corroding; love is thought incarnating; aspiration is thought ascending; hope is thought trusting; faith is thought believing;" doubt is thought distrusting; sickness is thought dissipating; health is thought receiving.

The law of metaphysics demands a true thought form for health. If your condition is not just what you want, change your thought form. You may lock yourself into weakness, illness, failure, with thoughts. You may open the door to freedom with thoughts. You cannot evade the law. Let me paraphrase this sentence of Scripture: "I am the Lord (law), I change not, and each seed (thought) shall bear fruit after their kind."

We should know that "there is just as much distress of the body that comes through the mind as there is mental disease that comes through the

body." Dissect this statement and you will see that the physician who can see only heart, lungs, stomach, and liver—not the man, the mind, the spirit—may do practically as much harm as the faith healer, who cannot do anything but play upon the mind, while completely ignoring the body.

Spiritual metaphysics shows us that when the human senses speak to us of sickness, sorrow and pain, we should look away from the things of sense, to God and see Him as He really is, our great Helper. One should also try and see the real man as he is in God's law of Spirit, and he will get help.

One individual differs from another only because he thinks differently. It is this that makes the difference between an Englishman and a Chinese; an American and a Russian; a Christian and a sinner.

Every thought, then, is a mold and shapes something out of the substance of life. If the thought is a true thought, a God thought, the thing that it shapes spells health, purity, happiness and well being. If it is a thought which does not conform to truth, it will shape weakness, disease and sorrow. You cannot afford to let the weak, unholy thought within.

"If you stood at your front window and saw a man with a club in his hand approaching the house and knew from current reports that this man could, if permitted to enter the house, maltreat its occupants, would you sit down and without resistance, suffer the man's assault? Not at all. You would bar the doors and windows and call the police over the phone and would resist to the limit of your strength. But you permit all sorts of unhealthy,

diseased thoughts to enter your mind daily and hourly with little or no resistance, not being aware, perhaps, that you have a sure defense and divine help."

"This defense is putting your mind away from such thoughts to better ones; seeking the divine help, calling through prayer and the Word for strength to resist evil thoughts." Try and deny the entrance of the undesirable things into your mind. If they get in they are seeds that produce far more distress and suffering in their result than would result from the assault of the man with the club.

As long as man believes he is subject to material law, so long is he in bondage. As long as he believes he is the victim of disease, so long will sickness prevail on the earth.

"Man has lived in the without, rather than the within. He has believed in diseases, and so he has reflected and multiplied them. We have studied these things too much. By so doing we have increased them. "One of the indictments of metaphysics against the physicians is that while they may cure one person of a disease, by too much talking, they multiply that number who will have that disease." At the end of one hundred years of intensive medical practice we are confronted with a diseased race. Among the Jewish people for over a thousand years, the medical profession did not exist, and the Psalmist says: "There was not one feeble person in all their tribes."

Shakespeare said: "There is nothing good or bad but thinking makes it so." What we have to do then, is to think rightly. Then the evil will dis-

appear. It will be true of us: "The prince of this world cometh and findeth nothing in me." Our minds must dwell on God, and then get the good, and the good will give us health, happiness and peace. "To be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8:6.

Metaphysics show that God is on a glorious adventure through each of us. "You and I are purposes of God, for through us He is coming constantly into new experiences and developments. God could not know what it is to love without a lover. Thus He ventures forth as an individual, and becomes a self."

You and I are bits of this self. But we are not all of God, though all that we are is of God. "The Absolute could not be confined in the individual; but the individual may go on expanding endlessly toward the Absolute. Through us God is writing the story of life; through us He creates new expressions of life and form." "We are His achievements; we are His manifestations. We can waste His life or we can enlarge it. We can squander His means or increase them."

"In a certain sense God is conscious through the human individual." It is true that God has been expressing Himself in mechanical law with all the marvels of planetary system and growing grass and living things. But these, while manifesting His power and beauty, have never had the ability to choose for themselves. They have accepted things as they found them. We do not have to do that. We can take things as they are and

then make them what we want them to be. We can make plans and start new things. We can distribute the finest emotions of God. "We can be not only conscious of ourselves, but of all other selves and finally of that greater Self which God is."

"Our thoughts are like valves through which the life of God passes into our separateness. They are channels through which God's energy becomes human action, and that energy supplied by God, we may direct at our choice toward good or evil."

Thus God is limited in us by our conception of Him. We can turn His energy against Himself, if we so desire. But if we strive for right relationship of God, and seek to do His will, we liberate ourselves and the love and power of God is ours for good." Spirit forces are as universal as Spirit, and a thought which centers in God, commands God."

"The story is told of a man crossing the ocean who, after being on the ship for several days, was asked by a fellow passenger why he ate his meals from a lunch basket, instead of going to the dining room. His reply was that he could not afford to eat with the passengers, since it had taken all of his money to purchase the passage ticket. He was then told that he did not have to pay for his meals, as they were included in the price of the ticket. Throughout the trip he had been living on the most meager fare, when right beside him was the cabin table spread with choice delicacies from the markets of the world; and from the beginning of the voyage a place had been reserved for him at the

table. As soon as he saw his mistake he was freed from the thought of limitation, just as he would have been from the beginning, had he but known the truth of the situation."

This illustrates the way many people are missing the ever-present feast that God hath spread for His people. The heavenly gifts of health, happiness, and abundance are always where we are, literally surrounding us, ready for us to enjoy, to use, to appropriate. All we have to do is to awake to the fact of our rights in God and cast aside our ignorance and unbelief, and take our spiritual place in the heart of the Infinite Father.

The conscious mind is unconscious of its life in God. It is carnal enmity against God and man. It is conscious of its mental possessions, for it has created them and constantly lives in touch with them. But the Christ-Spirit, all in the dark to the mind, is its life. If this is excluded, we are not achieving for good but for evil.

No one realizes how completely he is steeped in this conscious mind, or world consciousness, until he tries to get out of it. "Until we attempt to move our habitation from the material to the spiritual, we are not aware how thoroughly we are fastened to sense consciousness."

To win, we must let go our material concepts and take up our spiritual ones. Just as long as one permits himself to remain under the mesmerism of the material senses, he can never advance in spiritual understanding. Jesus may have had this idea when He said: "How hardly shall they that have riches (material things) enter into the

kingdom of God." Do not barter away your rights for a mess of pottage which the physical senses offer. The savory, sightly mess of material things may tempt, but it cannot satisfy or sustain the great, spiritual life which is yours, in Christ Jesus.

Our attitude toward the world is not right until we recognize that we can be sovereigns—that we are not worms of the dust or inferior beings. We are to walk triumphant; we are to be masters of the body. We are to recognize that laws were made not for the enslavement of man but for his service. The truth in Jesus Christ has come to make men free in spiritual achievements, and these give happiness, joy and health.

"Metaphysics is not clairvoyance, not astrology. If there are faults in you, they lie within yourself, not in the stars. One may look for signs in the sky, or omens on earth, but it is better to have inside information. This is metaphysics."

"It would be a fine thing if we could have a report on ourselves every little while, several times a day. If the mind could have a ticker showing us what we are thinking, it would make us stir ourselves, as the ticker makes a broker hustle to care for his "longs and shorts." In our brains come bubbles, that indicate something going on below. If these bubbles could be reported when they come, so we could note them, we would not have so many failures, ills, or troubles in life."

Metaphysics show that it is our duty to mobilize our brain. If we will do this for the good and the spiritual, we shall attain health and power for the greater self and become free from an unhappy

present and the weakness of a possible future. Thinking out health when surrounded by disease; fixing a goal of success in the mind when in the midst of the appearance of poverty, requires concentration and faith. But if you acquire this ability, you will become a master mind in metaphysics.

In metaphysics we know that disease is not a thing, but a lack of something, health. We know that to heal disease mentally we have to erase from the mind, as far as we can, the belief in the disease, and put in its place the pattern of health for the subconscious mind to work with in rebuilding the body. When the perfect pattern obtains in the subconscious mind, the outer manifestation is health.

"A thought to be successfully launched into the subconscious mind as a pattern, and to bring forth results in the outer world, must be accompanied by a strong conviction of the truth of the thought presented." "According to your faith be it unto you."

It is the thought which we believe in our conscious mind with all our power of reason or evidence of senses, which sinks into the subconscious mind and produces the strongest impression there. And one great, engulfing, soul-stirring realization of a great truth of God can sink deeper into the subconscious mind than any amount of automatic surface affirmations of mental suggestion can do, if faith is there.

We are not to set aside our reason, but to reeducate it by giving it a higher light, revealing the

higher law and the unfoldment of higher spiritual knowledge, and in the light of this the old beliefs that we ought to be sick, and poor, that are false to God's truth, will melt away as ice melts under the sun.

Jesus gives us a great emancipating idea when He shows us that this physical world is God's; that its forces are not foes but friends of His children; that man can use every one of them for his advantage. Paul summed up the Master's teaching in these things when he said: "All things are yours; the world, or life, or death, or things present, or things to come; all are yours."

Christians must not limit their available powers to any test alone which any physicist could list as within them. There are within resources which in themselves are not human, for God is within; and God, to whom belongs the universe and all life, can supplement the available stock out of an exhaustless store of spiritual energy, which when received has all power to heal, to save, and to bless.

Metaphysics makes a distinction in what is to be healed. It is not the body alone, for when life departs and the body is left to itself, it is not healable. The agent of healing is forever separate from it. The mind must first be healed, in order to cure the body.

It is being claimed to-day that man has in him two egos; the divine spiritual man, as yet latent within; and the personal man, who is the epitome of the race and individual experience. This is the Adamic or soul man who is spoken of as the dust of the ground. He cannot do much. All that he

is, is nothing, apart from God. This is the conscious man; the intellectual man. The other is the spirit man, which linked up with God makes possible all power and wisdom, and who can do all things "through Christ."

The spirit of the race is finite, but the Spirit of God is infinite. If man gives himself to the Spirit of the Infinite, the spirit of the finite should pass away, and when this comes, he should find the higher law of metaphysics.

To teach Spiritual metaphysics, the New Testament was written, telling us about the acts of Christ, who was God manifest in flesh, manifesting the divine Power and Life of God. The more we can get the understanding of Christ's truth and methods, the more we shall discover how one may control and use the mind in its wholeness for healing and happiness to-day.

"How life becomes health; love becomes happiness; wisdom becomes knowledge, we desire to know. Christ shows us that these qualities of mind, in their pure state are undifferentiated. When a man thinks bricks he gets the form, and the brick comes. When he thinks tile, he gets that form, and tile comes. When we begin to think through individual expression, it creates the form we think. So again we see that 'as a man thinketh so is he,' is true. Thought is the first thing, and form or mould comes as an effect of our thinking. Every day is moulding according to the form we think. Just as the molten iron follows the mould at the foundry, so our form comes from our thinking."

A form for health in the mind creates the health. The failure to succeed in getting health where there is disease, is the conscious mind form of over-estimating the difficulty in getting well.

We are what we think. We go the way we face with our mind. These are sentences fraught with great possibilities one way or the other; life or death; happiness or gloom; success or failure; health or sickness. Unless we think of noble things we shall not be noble, and unless we think true thoughts we shall not be true. How is the brier changed into the rose, and the wolf into a dog, or the crab-apple into a Delicious? Not by an instantaneous process. One thought will not change us; it is our habitual thinking. Vital changes are always slow. When you begin to put things right, new forces begin to come in to make them right. Take your flower that is dwarfed because it is on the north side of the house, and put it over on the south side, and immediately a change has come for the better.

The wakening of a thought ideal is the true success of any one for the thing desired. A person who has his mind fixed upon disease, loses his health after awhile. The question that is most important is: What do you set your thoughts upon and think most about? Take the trouble to sum up your thoughts at the end of the day and you will see which way you are facing with your mind.

The mind is the mental mould into which the body is poured and crystallized. A tense mental attitude produces a corresponding tension in the body, just as a sponge squeezed tightly in the hand

when immersed in the water will absorb almost none, so the body when tied up in tension can absorb or hold but little energy.

"To the degree that your insight and temperament enables you to give a normal, healthy, optimistic, positive reaction toward the events of life, to that degree are the kinks all taken out of your mind and the corresponding physical tie-ups disappear."

"If you want to know whether you are depleted or not, examine your own inner consciousnness and see whether you have fears, worries, anxieties, angers, jealousies, or whether you are always happy and the consciousness is always free. The Bible says: "Know the truth and the truth shall make you free." The metaphysician says: "Know the law of the mind, and you can free your personality from all irritability." Just as wood can be made into various forms of expression, house, barn, paper, chair, piano, so can thought be fashioned into health, happiness and prosperity. But you, choose the form it shall be.

Metaphysics warns us against too much sense dominion. To the sense life the body is the all-important factor of existence. But we know it is not, for without life it is nothing. And the conscious mind, because it commands the bodily life, seems to be the one intelligence, and "yet like the moon, its light is borrowed. All its life, all its understanding, its organism, are vested in the subconscious life, while it lives aloft imagining that it is the lord of creation."

"This mind fancies that it is the sole occupier

of the body, the only intelligence at hand. It recognizes that it has a body with vital life force, which allied with chemical force, is operating its organism. Such a mind thinks that this organism is solely related to the elements, and that all it can do is to feed and dose it with elements of its own kind, and to have surgical operations performed upon it, and if treatment of this kind does not suffice, that it must give up the ghost and die."

But science shows to-day that these organs are related to the subconscious; that they are functioned by this unseen power, and that "there is an intelligence in him far greater than his 'moon' intelligence, which is not only attending his bodily functions, but is also lighting his puny moon and electrifying his whole body."

But religion shows us more. It shows that man is living under a spiritual flood of intelligence, no less than God Himself—a power that he can tap for all his needs. This is the superconscious mind of man, and here is a force that can give aid to his secondary mind for all he needs. All this would be to the conscious mind what a father might say to his son: "Draw on me for the funds you need, and I will draw on my bank."

Man's mind can be used by carnality or by spirit. It is the channel through which the carnal or mortal thoughts of man are expressed. If quickened by the Holy Spirit, this mind will express divine ideas. This shows that man has two organisms, one mortal, the other immortal; one material, the other spiritual. One is under the time limit, the other has no limit; one can be sick, the other

is never sick of itself. One will die, the other will never die; one will give weakness, disease, the other will give health, strength. Because man gives heed to the material, mortal mind, he gets limitations, ills, pains, and failures. Metaphysics says: Give heed to the spiritual and ultimately health and happiness comes.

God is that Spirit within you by which you have been brought into self-conscious life, the original spirit of all life. The soul (conscious mind) has been called into existence by the mind's environment. This is our finite spirit which ultimately will give way to infinite spirit in another world.

" Spiritual metaphysics works for the purpose of bringing the Holy Spirit into your consciousness for present use." You need to rely more upon this Infinite Spirit within, instead of mental or material aids. To know God as is our right within is to have power of help and healing beyond the doctor, beyond science or any material thing.

This Spiritual Power gives us power for dominion. At present, when living in the material, we do not have this power. It is ours by connection through consecration and prayer with Christ. All things are yours if you will take God. As the acorn unfolds the oak, so we may unfold life through God.

One of the weaknesses of a Christian is his mind clinging to the elements of materialism, instead of God. Till you let go clinging to earthly things, conscious things, nothing will come to you for healing. It is as though you were pitting your strength against God and His word, to hold on to

the disease. It is trying to hold the material view as against God's promises. If this is your attitude you will win and keep the disease every time. Conscious thoughts leave behind them subconscious effects. Long thinking this way requires time to eradicate it.

There is an old Persian tradition of a father going away on a long journey and leaving with his son a mirror. When he returned the boy had starved to death looking at himself. Always peering into our own minds, we may allow our real springs of happiness to go dry. Health, happiness, and true prosperity are by-products of life and come indirectly. Therefore the secret of success here is to follow the New Testament admonition: "Seek ye first the kingdom of heaven, and all these things shall be added unto you."

It is to be admitted and noted that we have been living in the sense life too much. We have had the carnality of the world pushed into us; we have had the heredity of experience born in us through our ancestors; we have had the talk of ills and weaknesses and failures crowded into us on all sides. It is a wonder that we are as well off as we are. But let us not forget that other, greater relationship that is in us, the Spiritual. Being rooted in God, we have a direct way leading back to God, and that is our hope of health and power. All that makes for health and all that makes for disease takes place within us. It is the higher thought that saves; it is the weaker thought that destroys.

We know that a thorny cactus does not have to

stay so; Burbank can change it. We know the crab-apple tree does not have to remain so; an orchardist can make it over into a fine apple. We know that a swamp can be changed into a park, and a desert into a garden.

The New Testament is a revelation that Christ can put His hand upon men and women and change their bodies and spirits. This is the center of the Gospel. This gives us the assurance and a throb of joy that no one need stay where he is; he can be vitalized and infused with a new life. This is just as true of the body as it is of the spirit. All through the Gospel we hear Jesus saying: "Thou art loosed from thy infirmities," and, "Thy sins be forgiven thee."

"Just as there are untold treasures of music, invention, colour, and power among the unused forces of nature, waiting to be released at the touch of the thought of man, so there are spiritual forces that we may have with our Master; potentialities of new life for body, mind and spirit. "All that is wanted is spiritual relationship to call these things forth that they may be available to mankind. Creation is eternally going on, and Spirit is eternally being transformed into concrete substances. The Spirit in Christ Jesus can give the anti-toxins that save, and these can be made by spiritual thinking in Christ Jesus."

The Bible says: "There is a spirit in man." Get acquainted with this spirit and its workings, and you are on the right track to the goal of success. The mind should be as capable of taking the things of the spirit as it is taking the things of the

world. Giving attention to this spirit will give helping power. Looking upon the things of the spirit, will bring results. There are great revelations of joy to be discovered here; more than you can imagine.

An interesting story is told of the child of a French painter. The little girl lost her sight in infancy and her blindness was supposed to be incurable. A famous oculist in Paris, however, performed an operation that restored her sight. Her mother had long been dead, and her father had been her only friend and companion. When she was told that her blindness could be cured her one thought was that she could see him. When the cure was complete and the bandages removed, she ran to him, and trembling, pored over his features, shutting her eyes now and then, and passing her fingers over his face, as if to make sure that it was he.

The father had a noble head and presence, and his every look and motion were watched by his daughter with the keenest delight. For the first time his constant tenderness and care seemed real to her. If he caressed her, or even looked at her kindly, it brought tears of joy to her eyes. "To think," she cried, holding his hand close in hers, "that I had this father so long and never knew him!"

We have a wonderful Spiritual Father, but we do not yet know Him. We are blind to His power to help, to direct and be unto us whatever we need. Christ through the Spirit is trying to make known to us this great help that may be ours.

Spiritual metaphysics does not begin with evil man, sick man, but leads us back to Infinite Spirit, God, and shows that man may identify himself here with the great cause of all life until he has the power and capacity to express a power which Jesus indicated, when He said: "All power in heaven and earth is given me." "This course of action leads man to experience love, health and happiness and spirit. Any other course leads man to the domination of the senses, the presence of weakness, disease and the torment of fear. Destiny hangs upon the choice that one may make. All mortals from the mortal standpoint are mental malpractitioners. All spiritual thinkers are co-operating with God, Who is perfect health and grace."

If we try to work independently of the Spirit, we perpetuate disease, discord and sin. If we look to the body for health we shall fail. If we look to the physician alone, we will be disappointed, because these qualities are not in either. The medical world is fast moving toward metaphysics, let us hope that it will move on toward the spiritual. "Finding drugs a failure in the healing art, it turned to amputation and operation. It has amputated almost everything but amputation, and operated on almost everything but operation." True health is not in the physical man or material things; it is in the spiritual. The Bible is clear here. It says: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Again we read: "He that soweth to his flesh shall

of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

"The best science of medicine may be condensed into a single sentence: if you would cure disease, call into active operation the principles of the Infinite Spirit that are within you, through faith, the Word of God and the truth of Jesus Christ."

Metaphysics reveals not only our resources in Spirit, but shows how these forces may be laid hold of for our use. Prayer is one of these methods of contact. Our greatest piece of metaphysics is to co-operate with God. Prayer is the surest means of making this co-operation complete.

A praying man sets free the infinite stores of spiritual energy and aids in bringing about results which transcend the limitation of space and materiality, because Spirit transcends all. If we can get into our minds that prayer is the only means of making this co-operation complete, we may match some of the wonderful things of power and healing that we have read about. But we must lift the whole realm of prayer out of sentiment and put it where it belongs, in the realm of genuine spiritual enterprise. We should stop thinking of prayer as a species of mystical self-indulgence, whose main object is to exalt feeling and see it for what it really is: a mode of effective religious activity.

This is the idea of William James when he says: "Energy, which but for prayer would be bound, is by prayer set free and operates." God cannot come into a human life in any higher sense than He is in the life of animals, until we pray. Prayer

is as important for the health of the soul, as sleep is for the body or as fresh search after truth is for the mind.

"The discovery that we are in a world of law does not alter the fact, that there is help in prayer. Law and causation no more interfere with prayer than they do with love or beauty. James Martineau deals with this idea, when he says: "God is Infinite, and the laws of nature do not exhaust His agency. There is a boundless residue of disengaged faculty beyond. Behind and amid all these punctualities of law abides, in infinite reminder, the living and unpledged Spirit." "Here he has made no rule but the everlasting rules of holiness, and written no pledge but the one of inextinguishable love; hence, without violated rule, He can individualize His regards; enter with gentle help; and while keeping faith with the universe, knock at the gate of every lonely heart."

Prayer is God's opportunity as surely as a child's request for a father's help is the father's opportunity. Love can de nothing with a locked door. But prayer unlocks the door of the soul.

We and God have business together, and in opening ourselves to His wisdom and help, our deepest and best destiny is fulfilled. Through prayer things which cannot be realized in any other manner come about; energy, which but for prayer would be bound, is by prayer set free and operates in our lives.

But it must be thoroughly understood that prayer to be effective must have its roots in moral and spiritual integrity. Sham religion will never get us

anywhere. "If I regard iniquity in my heart, the Lord will not hear me," is mighty good advice for our day's mode of thinking. But it is also true: "That if ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

Another method of tapping our spiritual resources is faith. Faith is an active putting forth of the mind to take the things that are offered to us by God. We have to open our eyes that the light may come in; to open our mouths that food may enter. We open our minds to receive the divine fullness of the Spirit by faith. Paul says: "Faith is the substance of things hoped for, the evidence of things not seen." This indicates that whatever the thing hoped for, it has a form of material substance through which it expresses itself as hope. But in what substance can hope take form? We say, the spiritual. Paracelsus says of faith: "If I know that God can accomplish a certain thing through me, I have true faith. If I merely believe that it might be possible, such a belief is no knowledge and confers no faith."

At a ministerial retreat of the clergy in Chicago, a few years ago, some one asked: "What, in a word, is the great message of redemption, as it fell from the lips of Jesus?" Almost instantly came the reply: "Have faith in God." A loud "Amen!" came from the lips of many present.

Marcus Dods said: "If a man only believe in God, I cannot see what more he needs." The tap root of all our sins is that we have not faith in God. Paul indicts us when he says: "Whatsoever

is not of faith is sin." If any man believes anything is too hard for the Lord, that moment he sins in his heart, and the results of health and strength of life that should be ours, goes from us.

"Fear is merely faith turned wrong side out, and like faith it has attractive power. The same fire with which you warm your house, cook your dinner, will consume the house, if you use it the wrong way. Fear is the misuse of faith."

Faith is not wishing; it is not simply believing; it is willing. Faith is not self-imposed bounds or limitations in the Spirit. He who would get up and on must learn to deny his belief in limitation. He must believe that "God is a rewarder of those who diligently seek Him." Suppose a boy should say some morning: "I can't get up; I can't get up; what's the use of trying?" It is perfectly certain that he could not get out of bed until he thought he could, and had confidence or faith in his ability to leave the bed.

Contrast this with the boy who says: "I will." The constant "faithing" to do the thing increases his confidence in himself and brings power to do the thing that needs to be done. No one can develop healing, success or ability to do in spiritual lines while constantly acknowledging weakness or deficiency. Banish your ghosts of unbelief, your negatives. There is no life in them, nothing but deterioration, destruction and death. "There is no science in the world which will bring a thing to you while your thought repels it. No one can pass his self-imposed limitations."

There are two elements of faith that you must

strive for in reaching out for success. They are expectation and venture. You must expect what can be possible. Many are asking without expecting. You can increase your expectancy through communion with the Bible and the Holy Spirit. It is "the Spirit that quickeneth," and with such stiumlation comes expectancy.

A boy placed over his desk this sentence: "If you do only what you set out to do, you didn't set out to do enough." Our aim in life must be ahead of our working, else we will not come up to our best. "My cup runneth over," is the right margin our Father desires for us. Why not expect this? It will get us where we ought to be.

Now venture. Be prepared to act out your expectations; to attempt the seeming impossible. The woman with the issue of blood, ventured and touched the hem of Christ's garment and she got what she expected and ventured for in her faith. Jesus summed it up by saying: "Thy faith hath made thee whole."

Life has its elevator; you can go up or you can go down. Are you going up or are you going down? You can exercise your choice, and you must make the decision. If you are in the basement of despair or the ground floor of sense life, why not go up and get the sunlight, the good air of hope and trust and invigourating health! Put your will to work and get action by stepping in and believing what the operator, the Holy Spirit, tells you! Remember the elevator worker is there; He will do his part when you get in.

I like this elevator idea. It appeals to me.

There is so much in the analogy. Give truth a chance to lift you; give the Holy Spirit a chance to take you up out of the sordidness of the flesh into the life of invigourating faith, and realization.

How this life of ours needs to be lifted! The Spirit of God is here to do it for us. Just the divine touch to the mind, a new impulse in the heart, and new power and health will come. If these bodies can be lifted up into the Divine Presence, no disease owns sway, no sickness has power, no sadness grips us. Then the poet's statement will be true:

> "And good may ever conquer ill,
> Health walk where pain has trod;
> As a man thinketh, so is he;
> Rise, then, and think with God."

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"What a hurricane he is, this Congressman from Georgia. These addresses are beautiful, but teeming with irresistible logic. God bless this congressman-preacher. It will do any man good to read this book."—*Methodist Protestant.*

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